DEVOTION TO THE SACRED HEART OF JESUS

JEAN BAINVEL

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DEVOTION TO THE SACRED HEART

DEVOTION *to the* SACRED HEART

THE DOCTRINE & ITS HISTORY

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Translated from the Fifth French Edition by
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FROM THE AUTHOR'S PREFACES

MAY this unpretentious work contribute to the advancement of devotion to the Sacred Heart by making known, as St Margaret Mary says, "the value and benefits of this precious treasure from which the more we take, the more there remains to be taken."

Our Lady of the Wayside, lead us to the Sacred Heart of Jesus; teach us to know and to love it as thou hast known and loved it!

Feast of our Lady of the Wayside,
Paris, May 24, 1919.

TRANSLATOR'S NOTE

SAVE some few details rather of special than general interest, nothing in the original work has been omitted in the translation.

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DEVOTION TO THE SACRED HEART OF JESUS

DEVOTION to the Sacred Heart of Jesus, as it is recognized and practised by the Church, is not based on the revelations of St Margaret Mary, any more than is the Feast of Corpus Christi on those of Blessed Juliana of Mont Cornillon. In the one case, as in the other, the Church has had regard to the devotion in itself and in its diffusion; she has not made any pronouncement on the revelations. At the same time, the revelations have had much to do with the movement; Margaret Mary, like Blessed Juliana, has been the instrument of Providence. The devotion to the Sacred Heart as approved and adopted by the Church is the same devotion that St Margaret Mary declared had been revealed to her by Jesus, the propagation of which had been confided to her. This is an undeniable fact.

The verification of the fact does not of itself involve a decisive judgement on the Saint's visions, but it obliges us to study them closely, seeing that they are the dominating feature of the whole history of the devotion, and that the devotion is presented quite as much as an historical fact as a theological truth, or even more so. St Margaret Mary, so to say, lighted the torch; she spent her life in the propagation of the cult, and transmitted it to others. From place to place it has spread to such an extent that it has become a public devotion in the Church, having its feast and its authorized practices. There were others, before the Saint, who had had a devotion to the Sacred Heart and had laboured to spread it; but the cult that has become the public devotion of the Sacred Heart had its first home in the Saint's heart. Consequently, to understand the question, a knowledge of the devotion as it was conceived by St Margaret Mary and as she presents it to us is, before all things, necessary. It is only when this knowledge has been acquired that the theology of the cult can be unfolded and its historical development studied. Therefore, our work will consist of three parts:

I.—The Devotion to the Sacred Heart, according to St Margaret Mary.

II.—Theology of the Devotion to the Sacred Heart.

III.—Historical Development of the Devotion.[1]

[1] There is a very considerable bibliography on this subject. In the course of the present work, besides the books that have been really useful to me, I shall indicate a good many others, so as to afford some guidance in the literature of the subject, having regard more especially

to the works of particular value as sources of information on the history of the devotion. The lives or the writings of the persons mentioned in the present work must be consulted before all others. As chronicles, selected writings, or compilations, I mentioned in my *Preface* to the 3rd edition :

Dufau, *Trésor du Sacré-Cœur de Jésus ou Recueil d'extraits de l'Ecriture, des Saints Pères,* etc., *disposés en ordre alphabétique,* 8 vols., Brussels 1870-1872—not scientific, but contains some useful texts.

Granger, *Les archives de la dévotion au Sacré-Cœur de Jésus et au Saint Cœur de Marie,* 3 vols., Ligugé 1892-1894; long extracts from St Mechtilde, St Gertrude, Bl. John Eudes, St Margaret Mary.

Le règne du Cœur de Jésus ou la doctrine complète de la B. Marguerite-Marie sur la dévotion du Sacré-Cœur, by a priest, Oblate of Mary Immaculate, Chaplain at Montmartre (Fr. Yenveux), 2nd edition, 5 vols., Paris 1899-1900; with the Saint's doctrine, this book contains many other documents which have no scientific accuracy.

Fastes de la dévotion au Sacré-Cœur de Jésus du XII siècle à nos jours, by a priest of the diocese of Coutances, Evreux 1901.

Nilles, *De rationibus festorum SS. Cordis Jesu et Purissimi Cordis Mariae,* 5th edition, Innsbruck 1885 : a very full and well arranged repertoire in which, amongst other things, are found the official acts of the Church from Innocent XII to Pius IX inclusive, the liturgical offices and many other prayers, a list of works in various languages on the Sacred Heart, unfortunately without dates or any indication, save the titles of the books given in alphabetical order, of the author's names; where these are anonymous the first words of the title are given.

J. Thomas, *La Théorie de la dévotion au Sacré-Cœur de Jésus-d'après les documents authentiques et les sources originales,* Lille 1885 (?) : this is, according to Galliffet and Nilles, the first really scientific book on the question.

On account of numerous documents contained in it, we may add J. de Galliffet, *De cultu SS. Cordis Dei et Domini nostri Jesu Christi,* Rome 1726. To this must be added the *Novae observationes pro concessione officii et missae SS. Cordis Jesu Christi,* Rome 1728 : this work was translated and enlarged by the author under the title *L'Excellence de la dévotion au Cœur adorable de Jésus-Christ,* Lyons 1733; a new edition was published in 1743 with fresh additions, and dedicated to Benedict XIV : it has been published frequently since, but without the fresh additions : I have referred to the edition published by the Rev. F. de Franciosi in 1897 at Montreuil, according to that of 1743.

There is much information also, bibliographical and other, always correct, in the article, *Cœur de Jésus,* written by M. du Bouays de la Bégassière, in the *Dictionnaire apologétique,* Jaugey-d'Alès, vol. i, 1909, col. 566-587.

Periodicals treating of the Sacred Heart, or of some devotion or work resembling it. *Le Messager du Sacré-Cœur* (monthly), Toulouse, from 1861 to 1901, has the greatest number of such articles. Since 1901 this magazine has been published at Tournai. It is the central organ of the Apostleship of Prayer, and is in close touch with more than forty other *Messengers,* organs of the same association throughout the world. See the list of these magazines (up to 1885) in Nilles, Bk. II, Part II, vol. ii, pp. 517-519. The *Annuaire-Almanach de l'Apostolat de la Prière* for 1910 has on pp. 38-48 the names of different organs in twenty-four languages.

As bibliographical indexes, as well as Nilles, *loc. cit.,* vol. ii, pp. 527-642, we may mention the catalogues of the *Messager,* of the *Ami du Clergé,* general catalogue, 3 vols., 1879-1888, 1889-1890; and the *Etudes* (general catalogues), 3 vols., 1856-1880, 1888-1900, 1901-1910.

Fr. Letierce in his *Étude sur le Sacré-Cœur,* 2 vols., Paris 1890 and

1891, gives at the end of vol. i, pp. 619-620, the list of works published by the Religious of the Visitation Order previous to 1800, and at the end of vol. ii, pp. 548-558, that of the works published by the Jesuits, also before 1800. The book is not sufficiently clear or accurate.

Much clearer and more complete is the information given by Fr. Sommervogel, in the *Bibliothèque de la Compagnie de Jésus.* See indexes of 1st part, by Pierre Bliard under the word *Sacré-Cœur,* vol. x, col. 420-423, Paris 1909.

M. Sauvé, *Le culte du Sacré-Cœur,* Paris 1905, vol. i, pp. xxvii-xxxiv, gives a list of French and Latin works.

The references to the *Acta Sanctorum* indicate the work of the Bollandists, republished at Paris in the beginning of 1866.

PART I

DEVOTION TO THE SACRED HEART, ACCORDING TO ST MARGARET MARY

INTRODUCTORY

AS a source of information, there is nothing to equal the writings of St Margaret Mary, but questions have been raised as to the value of the texts about which it is necessary to say a word.

With the writings before us, we shall, first of all, study the great Apparitions; everything is based on these, and nothing gives us a better knowledge of the devotion in its object and in its nature. Afterwards we shall examine its practices and the promises of the Sacred Heart as the Saint has given them.

It would seem that we should begin by speaking of the Saint herself and of the persons who assisted her; by giving an idea, as far as possible, of the nature of her visions and some psychological explanation of them; by explaining what value is to be attached to these supernatural manifestations and to the written accounts of them that have been published; also how far the value of these statements will be increased by the circumstance of the Church having canonized the great mystic and adopted the devotion, the foundations of which she laid. Much of all this, however, has but an indirect relation to our subject; everything relating to it directly will be treated in its turn and in its own place. For the rest, it will suffice to refer to the Lives of the Saint or to the theological treatises.[1]

[1] 1. *Lives of St Margaret Mary.*

In the year following the death of Margaret Mary, Père Croiset published, together with his book *Dévotion au Sacré-Cœur de Notre Seigneur Jésus-Christ,* Lyons 1691, another entitled *Abrégé de la vie d'une religieuse de la Visitation Sainte-Marie, de laquelle Dieu s'est servi pour l'établissement de la dévotion au Sacré-Cœur, décédée en odeur de sainteté le 17 octobre de l'année* 1690. In this book he gave long extracts from the Saint's writings, and more particularly from letters addressed to himself. In the later editions the letters were all signed with the name, Sister Margaret Mary. This *Abrégé,* together with the book, was republished in 1895, at Montreuil-sur-mer, by Fr. de Franciosi, who has followed the Lyons edition of 1694. My quotations are taken from this last edition.

In 1729 Mgr. Languet de Gergy, of the Académie française (he was succeeded by Buffon), at that time Bishop of Soissons, published after long delay his monumental work, *La vie de la vénérable Mère Marguerite-Marie, religieuse de la Visitation Sainte-Marie.* He was acquainted with the Saint's contemporaries, edited the memoirs they had written, and was in communication with every one of them. Thus this life was the chief source of information until the publication of another in 1867 by the Religious of the Visitation Convent at Paray. In 1890 the late Archbishop of Besançon, then the Abbé Gauthey, brought out in Paris an edition, agreeing with the first printed edition, with notes and explanations very much extended.

Since 1867 we have a still better edition. This consists of the two volumes published in 1867 by the Religious of the Visitation Monastery at Paray, and republished in 1876 in Paris with the addition of some new documents (the Saint's will, vol. i, note D; the letters 12 and 100, a pious notice, vol. ii, *avis* 47) under the title *Vie et Œuvres de la bienheureuse Marguerite-Marie Alacoque,* Paris. The second volume contains the writings. In the first volume, the chief document is an unpublished Life compiled by two former novices of the Saint, from their own recollections and those of some other sisters. They have also made use of the Saint's writings, from which they have largely quoted, and also of the recollections of her two Superiors, Mother de Saumaise and Mother Greyfié, and of the *Abrégé* by Fr. Croiset, etc. Mother Greyfié, to whom a copy of this Life was sent in 1714, found it quite correct; she only regretted that she occupied such a large place in it. We shall quote from it under the title *Contemporaines.* It was on this memoir that Mgr. Languet based his Life of the Saint. In the same volume we also find: the procedure of 1715, the recollections of Christophe Alacoque, brother of the Saint, and some other documents of less importance. In 1915 Mgr. Gauthey published a third edition of the *Vie et Œuvres* very much enlarged and considerably improved, with prefaces, notes, etc., so that it appears quite as a new work. We refer to it under the initial G.

There are a great many other lives. The best known are those of Fr. Ch. Daniel, Paris 1865; M. Cucherat, Autun 1865 and Grenoble 1870; of M. Bougaud, Paris 1874; A. Hamon, Paris 1907; and of the Religious of Paray, 1909.

For further information, see *Les historiens de la Bienheureuse Marguerite-Marie,* a bibliographical appendix to Mgr. Languet's book by Mgr. Gauthey, pp. 621-646; also *Les vies de la B.M.-M.*, an article written by A. Hamon in *Études*, June 20, 1902, vol. xci, pp. 721-742.

In *Études* for 1904 M. Hamon wrote a series of articles full of fresh views that are very impressive, under the heading *La Bienheureuse Marguerite-Marie: Portrait intime.* In 1907 he published a life of the Saint drawn from the latest sources.

2. *The Nature of visions and their psychological explanations.*

S Thomas, II-II, q. 171 *et seq.* Treatises on mystical theology such as those of Scaramelli, Schramm, Ribet, Poulain, R. de Maumigny.

No theologian claims to give as external facts and objective realities all the mystical experiences of the Saints. We vouch for the mystical experiences in our account. See in the *Acta Sanctorum* of the Bollandists, vol. xix (May, vi, pp. 244-247), an interesting dissertation on the reason why "the words and acts of those in ecstasy cannot be appealed to in the resolving of historical questions, seeing that in their ecstasies they remain (at least in many cases) under the influence of ideas and imageries previously acquired."

3. *On their theological authority.*

Theologians speak of this in their treatises *De locis Theologicis*, *De Ecclesiae magisterio, De fide,* or similar ones, such as, for example, *De magisterio vivo et traditione,* J. V. Bainvel, Paris 1905, Nos. 107 and 121.

Everyone knows that there is no direct question of the Faith in these matters, but the Faith may be deeply concerned in them.

4. *For St. Margaret's case in particular.*

See Languet, *Discours préliminaire;* J. de Galliffet, *La dévotion au Sacré-Cœur*, 1st part, Bk. I, c. iii, and also *Préface apologetique au mémoire de la Mère Marguerite*, in the beginning of the 2nd part, pp. 265-319; R. de la Bégassière, *Notre culte catholique et français du Sacré-Cœur,* pp. 29-47, Lyons 1901.

CHAPTER I

THE WRITINGS OF ST MARGARET MARY

IT may be said that everything in the writings of the Saint, as in her life, has reference directly or indirectly to the Sacred Heart. It is well, were it only for the understanding of the references, to have a clear idea of them. Two questions here arise:

1. What writings of the Saint do we possess?
2. How far are we certain of having the exact texts of the Saint?

i

The Writings

Inventory, with remarks as to their origin or the source whence they came.

Nearly the whole of the Saint's writings are to be found in the *Vie et Œuvres;* some of them are also found scattered here and there in the first volume of *Contemporaines;* the second is filled with the rest.[1] All others have only been discovered or identified since 1876, and were waiting insertion in the third edition of the *Vie et Œuvres* on which Mgr. Gauthey was working when, to his surprise, he was raised to the episcopate, and which he at last published in 1915.

We give here a catalogue of these writings.

1. Two small documents preserved by Fr. de la Colombière and published in 1684 in the journal of his *Retraites.* They must have had a great influence on the propagation of the devotion for the reasons which we shall give. They are:

(*a*) The account of what is called the Great Apparition of the Sacred Heart, which took place on June 16, 1675, this date being generally accepted. This account was written by order of Fr. de la Colombière, who afterwards copied it, during his stay in London, in February, 1677. The account thus copied was published in 1684 together with the *Retraites,* written by Fr. de la Colombière; it was reprinted by Fr. Croiset and Fr. de Galliffet; indeed, we may say it has been reproduced by all those who have written on the Sacred Heart. Strange

[1] Apart from the four documents mentioned above and the modification of the *avis* 19 in accordance with the autograph letter, there is scarcely any difference, except in the paging, in the two editions; the text is much the same. We shall always refer to the two editions, the first number being that of the first edition; the second, in parentheses, that of the second. When there is but one number, the texts agree.

to say, the account of this Apparition in St Margaret Mary's autograph *Mémoire* is almost identically the same, save at the end, which the Saint has abridged. She may have, perhaps, recopied it into the printed volume. A copy exists of these *Retraites* and the document annexed that seems unconnected with the printed text. The last editor of Fr. de la Colombière's writings in his *Œuvres complètes,* published in 1901 at Grenoble, took his text from this book, supposing it to have been copied from Fr. de la Colombière's autographed MS. The annexed document is found in vol. vi, p. 118. The difference is very slight, save that *pécheresse* has been changed into *pécheur,* and *innocente* to *innocent,* so that there is no longer anything to indicate that the account has been written by a woman.

(*b*) A mysterious note, in which the Saint gives the Father directions how to act in some difficult matters that he will meet with. *Œuvres complètes du Père de la Colombière,* vol. vi, p. 106. Compare *Contemporaines,* vol. i, p. 97 (128); G., n. 156, p. 139.

2. The writings in which the Saint gives an account to her Superior, Mother de Saumaise, of all the favours that she received from 1672 to 1678. This is what is called in the edition of 1867 "*le petit mémoire des grâces reçues.*" These writings are to be found scattered throughout the *Contemporaines.* It was much to be desired that they should be collected and given complete, as also those mentioned below, no. 9. This has been done by Mgr. Gauthey in vol. ii, pp. 119-166.

3. A journal of her life, written between 1685 and 1687, by order of her director, Fr. Rolin, taken from the autograph MS. vol. ii, p. 289 (337, G. 24). This memoir, with the letters, gives us a more intimate knowledge of Margaret Mary than any other of her writings. We shall quote from it under the title *Mémoire* or *Mémoire autographe.*

4. Nearly 140 letters or fragments of letters to her two Superiors, Mother de Saumaise and Mother Greyfié; to various Religious of the Visitation; to her two brothers, the Mayor and the Curé; to one or to several Jesuits (not to prejudge), to some religious, and to some pious persons in the world.

The autographs of several of these letters are still in existence, but the greater number are only copies or fragments. The Letter CXXXI (CXXXIII) in the Paray collection does not seem to have been written by the Saint. A facsimile of the autograph has been published; it is not in her writing. In Letter CXXIII (CXXV), she gives *advice* to a novice.

Fr. Croiset, in 1691, quoted in his *Abrégé* of the Saint's life long and numerous extracts from her letters without showing to whom they were written. In the *Contemporaines,*

a mistake was made about these, and several were given as letters written to Père Rolin. The compilers were only too faithfully followed, and the error continued down to the present day, when it has become quite general. In 1888, the discovery of the Avignon manuscript established the identity of the recipient of these letters, who was Fr. Croiset himself; it has also thrown light on many obscure points. This is not an autograph MS. of the Saint. But it contains six letters copied in full, save for some omissions which, there is reason to believe, are few and unimportant. Judging from comparison with the autograph of one of the letters, the second preserved in the Visitation Convent at Cologne, the copy is textually correct, the usual variations excepted. In the beginning of 1874, this second letter was published by the *Messager du Cœur de Jésus,* copied from the Bologna manuscript. The ten letters in the Avignon MS. were published in 1889 and 1890 in the *Messager,* and were then printed separately under the title *Lettres inédites de la Bienheureuse Marguerite-Marie,* Toulouse 1890. Some slight emendations have been made in the style of these letters. We shall quote from them as they are given by Mgr. Gauthey, who reproduces them from a copy of the manuscript.

There remains a letter from which Fr. Croiset quotes a long extract.[1] The context and the text seem to indicate that it was written in the last years of the Saint's life. Could it be that it was written, like the others, to Fr. Croiset? We await proofs for or against this theory, but there are many signs that favour an answer in the affirmative to this question. If it is so, then not all Fr. Croiset's letters are in the Avignon collection. We have no letters of the Saint to the Jesuits except those written to Fr. Croiset.

Finally, in 1891, Fr. Letierce published in his *Étude sur le Sacré-Cœur,* vol. ii, p. 539, a letter to an Ursuline, copied from an autograph letter preserved at Nancy. He thinks that the Saint wrote many other letters, and he expresses a hope that further valuable discoveries may yet be made. Mgr. Gauthey reproduces this letter (CXXVIII) as well as other unpublished ones, some of which are from autographed copies.

5. Letters (*Avis*) of direction and spiritual instruction, most of them to her novices. There are only four or five of these autographs. The rest have been published from manuscript copies.

6. A *small book* of prayers and pious practices (nearly all having reference to the Sacred Heart) written entirely in

[1] In *Vie et Œuvres,* Letter CXXXII (CXXXIV), *Contemporaines,* vol. i, p. 289 (319); G., n. 291, p. 274. The *Contemporaines* give it as addressed to Fr. de la Colombière; in the Paray edition it is given, without any good reason, as addressed to Fr. Rolin.

Margaret Mary's own hand; this does not mean that all the prayers were her own composition.

7. Prayers and practices of the Saint of which only copies remain.

8. Some hymns.

9. Some personal notes, but not many. Amongst these were some written through obedience (*pour obéir*). They consist of:

(*a*) Notes of the Retreat for her Profession, November, 1672, with the resolutions "*dictées*" by Jesus, and the offering of her whole being, written in her blood. *Contemporaines,* vol. i, p. 37 (68); Gauthey, n. 74-76, pp. 89-93.

(*b*) Notes of her Retreat of 1678. *Contemporaines,* vol. i, p. 124 (154); Gauthey, n. 292, p. 276.

(*c*) The deed by which Jesus constituted her legatee of his Heart, written in her blood, December 31, 1678, and other notes. *Contemporaines,* vol. i, p. 129 (159); Gauthey, n. 190-194, pp. 172-174.

(*d*) Notes of her Retreat in 1684, with her resolutions. *Contemporaines,* vol. i, p. 192 (221); Gauthey, n. 294 ff., pp. 280 ff.

(*e*) Vow of perfection with the favours that followed, October 31, 1686. *Contemporaines,* vol. i, p. 248 (276); Gauthey, n. 252-253, pp. 234-239.

(*f*) Notes of her "interior retreat in the Sacred Heart of Jesus Christ, in preparation for her appearance before the holiness of God." *Contemporaines,* vol. i, p. 296 (323); Gauthey, n. 302-303, pp. 286-289. This "interior retreat" lasted forty days, beginning on July 22, 1690, but the notes are not continued after the second day.

All these documents are to be found, collected and complete, in the two vols. of Mgr. Gauthey's work, under the title of *Sentiments de ses retraites,* pp. 185-204. The *table of references* (p. 186) renders it easy to find them. For the other documents, see also the *tables of references,* vol. ii, p. 774.

10. Various fragments collected by the *Contemporaines* without any other mark than that assuring their authenticity, collected and completed by Mgr. Gauthey, vol. ii, pp. 166-183, under the heading *Fragments.*

11. The short act of consecration which she sometimes added to her letters. Two autograph copies of this remain, with only the difference of a few words, Letter XLIX (L), vol. ii, p. 98 (135); G., LIV, 332; *cf.* Letter XLVIII, vol. ii, p. 96 (133); G., LIII, 327.

12. A prayer to Fr. de la Colombière, written in her own hand on a picture found in 1894. Facsimile in *Le Règne du Cœur de Jésus,* 2nd ed., Paris 1899, vol. i, p. 5; G., vol. ii, p. 826.

13. Some Latin litanies of St Jane Chantal, written in Margaret Mary's handwriting. See *ibid.*, vol. iv, p. 496; not in G.

ii

The Accuracy with which the Writings have been Handed Down to Us

Habit of altering the text—Autograph writings—Alterations made by the copyists or by editors—Sufficient accuracy and authenticity, with the exception of some details of expression—Margaret Mary's style.

In the edition published at Paray, the autograph writings (except for some slight errors or corrections in detail) have been carefully and accurately reproduced. For the remainder, recourse was necessary to the printed texts or to the manuscript copies. Mgr. Gauthey's edition is still more accurate.

Fr. de Galliffet had published the Saint's *Mémoire* or Journal. Languet had given much of the text in the *Contemporaines;* Croiset had inserted in his *Abrégé* long extracts from letters; the editors of Fr. de la Colombière had added to the *Retreat* notes a note from the Saint and the account of the Great Apparition that Fr. de la Colombière had copied. But at that time, no one had ever thought of giving the Saint's writings just as they were, with their faults and their want of literary sequence. All retouched and altered the texts that they were editing; they changed the text even when copying. The *Contemporaines* corrected the texts that they were transcribing for their sisters in religion or for Mgr. Languet. Mgr. Languet, with the public in view, acted similarly. When not done unconsciously, this alteration was effected as if instinctively.[1]

[1] Mother de Saumaise herself, in her relation of a fact, supplies us with a striking illustration of the free and easy manner in which, all unconsciously, they were accustomed to copy the text. "Our Lord," she says, "one day showed her (St Margaret Mary) the crosses and interior troubles that Fr. de la Colombière was suffering in the country where his superiors had sent him. This is what she came to tell us, at the same time giving us a note to be remitted to him which contained some very consoling things which our Lord had dictated to her. And as I received, some time afterwards, some letters from that great servant of God, I knew by the request that he made that he was in want of our prayers, which might be because of some of the things of which our Sister had had knowledge. And it was this that obliged me to send him the said note which I copied, without telling any person whatsoever that I had done it. Notwithstanding this, she came to us, and told me that in copying it I had changed something, and that our Lord would have nothing but what he had made her write; and as I wished to reread it to see if I had changed anything in it, I found that I had put down some words which, although somewhat similar, yet had very much less force." *Contemp.*, vol. i, p. 116 (146); revised under G., n. 81, p. 98.

Comparison of the printed text with that of the autograph manuscript shows this; we see it also by comparing the printed text, one copy with the other; no two are exactly alike.

In compensation, this comparison proves to us that the alteration merely concerned the form. There had been some regrettable omissions, some excessive dissection of documents that made one whole, some unfortunate transpositions. But the sense had not been distorted; only some grammatical corrections had been made, with here and there some changes in style.

As far as concerns the letters to P. Croiset, except for some omissions, the Avignon manuscript is accurate. As a guarantee, amongst others, of the accuracy of the copy of the second letter, we are able to compare it with the autograph letter. The Toulouse edition is not perfect, but, on the whole, it gives the text of the manuscript; where there are deviations from it, these are fairly often indicated by the use of italics, but this is not always done.[1]

We feel less confident about the Letter, or fragment of a letter, CXXXII (CXXXIV, G. CXLI). The style is quite masculine in its force, and there is a decision and a self-confidence in the tone that is rarely found in the writings of the Saint, and the subject is developed with a sequence and with a driving force that is wholly rhetorical. All this, and more, is characteristic of Fr. de la Colombière, and reminds us of him. Further, in the various revised copies there is not only some difference in the words, but also a difference in the arrangement of the paragraphs. To all these things is added vagueness in the designation of the recipient of this letter, so that we are inclined to question if we have not here an echo, and obviously an exact one, coming through some other channel, of the Saint, rather than the sound of her own voice. We could almost wish that in this letter we had found the one Fr. de la Colombière says he wrote to one of his friends in France, recommending this beautiful devotion to him and urging him to become an apostle of it. It is just in such a tone that he must have spoken to him. But the promises are given with such fulness and such precision as are not found elsewhere in any other of the Saint's writings previous to the latter years of her life. Further, Fr. Croiset gives this letter as one of hers, and this leaves hardly any room for doubt. In any hypothesis, it is evident that the things set down, the expressions even, taken on the whole, are all such as the Saint would have written.

This conclusion, which applies equally to the most doubtful of the documents set before us in the Paray edition, with the

[1] At the present moment this manuscript has been mislaid.

exception, already noted, of the Letter CXXXI (CXXXIII), applies for still stronger reasons to all the rest. In the published writings of Margaret Mary, we have always her thoughts, and, except in some details of secondary importance, her own peculiar manner of expressing these thoughts.[1]

We have but to read these writings, without so much critical examination, to be convinced of this; there are things in them that could not be invented nor imitated. Every unprejudiced reader feels that sweet and penetrating unction of our Saviour's ardent charity which Margaret Mary, in the name of Jesus Christ himself, promised to the apostles of his Sacred Heart. This is one of the reasons why we quote from her at such length. Indeed, from whom should we ask the account of these intimate experiences, if not from her who experienced them? Who can better instruct us in the devotion to the Sacred Heart than she can who learned it from Jesus, who lived it in its fulness, who received the mission to propagate it?

[1] On this question of the texts, see A. Hamon's article, *Les vies de la Bienheureuse Marguerite-Marie,* already mentioned. See also the *Préfaces* of Mgr. Gauthey, and the various readings that he gives at the foot of each page.

CHAPTER II

THE GREAT APPARITIONS

ST MARGARET MARY'S visions cannot be numbered, and as many of them have characteristics that help us to understand the devotion to the Sacred Heart, we shall make use of them as occasion offers. But it is not the Saint's private devotion nor her personal relations with the Sacred Heart that we are studying. Thus, without any difficulty, we can begin at once with the great revelations that were made to her regarding the establishment of the public devotion of which our Lord willed that she should be the instrument.

i

The First of the Great Apparitions

(December 27; in all probability of the year 1673)

The secrets of the Sacred Heart are revealed—Our Lord desires to manifest to men his Sacred Heart inflamed with love for them and to open to them its treasures—The disciple and evangelist of the Sacred Heart.

St Margaret Mary in her letter dated November 3, 1689, to Fr. Croiset describes as "the first special favour" relating directly to her mission and to the devotion of the Sacred Heart, that granted to her on the Feast of St John the Evangelist. She does not give the date, but it must have been in 1673. Like St Gertrude on the same feast, she was allowed "to rest for several hours on that sacred breast." And she received "from that lovable Heart favours, the remembrance of which," she says, "makes me beside myself." She adds that she does not think it "necessary to specify them."[1] But she "has retained" a very lively "recollection of them" and they made a very strong impression on her. She speaks of them also in a letter written, in January, 1685,[2] to Mother de Saumaise. "This divine Spouse," she says, "granted me the incomprehensible favour, of which I was so unworthy, of allowing me to rest on his Heart with his beloved disciple, and of giving me his Heart, his cross, and his love."[3] But we have something better

[1] *Lettres inédites,* IV, p. 141; G., CXXXIII, pp. 566-567.
[2] Mgr. Gauthey gives this date; the religious of Paray, and also Languet, understood it to be the year 1689.
[3] Letter XCIII, vol. ii, p. 187 (222); G., XXIX, 281.

than these personal allusions and impressions in which there is nothing to indicate a special mission. In the *Mémoire,* written at Fr. Rolin's order, we have some precise details.

She was before the Blessed Sacrament. Our Lord made her "rest for a very long time on his divine breast"; he "revealed" to her "the marvels of his love and the inexplicable secrets of his Sacred Heart which he had," she says, "hidden from her until then." He opened his Heart to her: "My divine Heart is so inflamed with love for men, and for you in particular, that not being able any longer to restrain within itself the flames of its ardent charity, it must spread them everywhere, through your means, and manifest itself to men that they may be enriched with its precious treasures." In it is all that is necessary "to rescue them from the abyss of perdition." "I have chosen you," he added, "as an abyss of unworthiness and of ignorance for the accomplishment of this great design, that thus all may be done by me." Then there follows one of those symbolic scenes so frequent in the lives of the Saints. Jesus took the heart of his servant and "placed it in his own adorable one." He withdrew it "as a flame of fire in the form of a heart," and restored it to its place, adding as he did so, amongst others, these words: "Until now you have called yourself by no other name than that of my slave; I give you that of the beloved disciple of my Sacred Heart."[1]

Thus, the Sacred Heart reveals itself, inflamed with love for men; it will manifest itself to them, and enrich them with its treasures for the sanctification and the salvation of their souls. Margaret Mary is the instrument chosen for the accomplishment of these designs.

ii

Second Great Apparition

(1673 or 1674)

Symbolic image—Last effort of love—The Sacred Heart would redeem men by a redemption of love—Margaret Mary's mission.

Having told Fr. Croiset in the letter already quoted that she does not think it necessary to give any specific details, St Margaret Mary immediately adds: "After that, this divine Heart was offered to me," etc. Here follows a detailed description and account of a vision. Is there question here of a scene distinct from the preceding one, or have we only some new details of the same scene? The probabilities are in favour of a distinct scene. For here the Saint specifies,

[1] *Mémoire,* vol. ii, p. 325 (379), revised under G., n. 53, pp. 69, 70.

and the circumstances are quite different.[1] But the time matters little provided that we observe the progressive manifestations of the Sacred Heart.

We have now a symbolic vision of the Heart itself, apart from the body, which does not appear. It was "as if on a throne of flame, more radiant than the sun, and transparent as crystal, with this adorable wound. It was surrounded by a crown of thorns" and surmounted by a cross. Having explained the symbolism of the thorns and the cross, the Saint adds: "He made me see that the ardent desire which he had of being loved by men, and of rescuing them from the path of perdition along which Satan drives them in crowds, had made him form this design of manifesting his Heart to men with all the treasures of love, of mercy, of grace, of sanctification, and of salvation that it contains." To participate "in these divine treasures of the Heart of God" what must we do? We must "honour him under the figure of this heart of flesh"; then follow the promises of graces and blessings for those who should honour even the picture of this Sacred Heart. "This devotion," continues the Saint, quoting the words of our Lord, "was, as it were, a last effort of his love with which he would favour men in these latter ages," a kind of "loving redemption to deliver them from the empire of Satan." "Behold," concludes our Lord, "the designs for which I have chosen thee."[2]

Here it is not the Sacred Heart alone that is revealed to us; we have the desire of a special devotion clearly manifested, with magnificent promises attached to one form of this devotion (that of honouring the image of the Sacred Heart); we have our Lord's design revealed to us, and St Margaret Mary's mission is announced and specified. All this is to be stated more and more precisely.

iii

Third Great Apparition

(Probably in 1674)

The Sacred Heart radiant with love—A devotion of love and of reparation—Frequent communion—Communion on the first Fridays—The Holy Hour.

Hitherto, the great Apparitions have shown us the Sacred Heart filled with love, with graces that it desires to pour out upon us, appealing to us to render it our love, our

[1] With the text as given by Fr. Croiset in his *Abrégé*, p. 45, it is impossible to separate the two scenes. The original text allows more latitude, and it is strange that Fr. Letierce, vol. i, p. 167, should rely precisely on the new discoveries as an argument against separating them.

[2] *Lettres inédites*, IV, pp. 141-142, revised under G., CXXXIII, p. 567.

homage. Now, we shall see this love as unrecognized, forgotten, appealing to us to offer to it in reparation the devotion of our love. Once more it is from the pages of the *Mémoire* that we learn of this new Apparition.

No date; but the context would seem to indicate the first Friday of the month. And it is clearly stated that the Blessed Sacrament was exposed. Some authors give as the date of this Apparition a day during the Octave of Corpus Christi; others, July 2, Feast of the Visitation, 1674. I do not know if they arrived at this conclusion by taking into account the two dates given and, at the same time, the usages of the order of the Visitation. From our point of view, the exact date matters little.

On a day, then, that the Blessed Sacrament was exposed, our Lord appeared to her "all resplendent in glory, with his five wounds shining like five suns. . . . From all parts of this sacred humanity there issued flames, but above all from his adorable Heart, which was like a furnace." The breast was open, leaving exposed the "all-loving and all-lovable Heart which was the living source of all these flames." Our Lord allowed her to behold "the inexplicable wonders of his pure [love] and to what an excess he had carried his love for men." But in return he received from them nothing "but ingratitude and forgetfulness." "And this," the divine Master told her, "he felt more acutely than all he had suffered in his passion, 'insomuch,'" he added, "'that if they rendered me some return [of] love, I should esteem all that I have done for them as but little, and would do, if it were possible, still more for them. But they have nothing but coldness and rebuffs for all my eagerness to do them good.'"

This love, forgotten, disregarded, asks for reparation. At first, he asks it from his beloved servant. "Do you, at least, give me this pleasure by supplying for their ingratitude as far as you are capable of doing." Humbly she represents to him how powerless she is to do what he asks of her. "See," he replies, "here is what will supply for all that is wanting in you." And as he said this, he opened his Heart. "There issued from it such a flame of fire" that she thought she would be consumed by it. Not being able to bear it, she asked him to have pity on her weakness. "I will be your strength," he said. Then he pointed out to her the particular exercises which must be performed in this spirit of love and reparation. "First," said our Lord, "you will receive me in the Blessed Sacrament on the first Friday of every month." Finally, our Lord desires that on every Thursday night she should share in the mortal sadness that he felt in the Garden of Olives. "To accompany me in that humble prayer which I offered my Father at that time in the

midst of all my anguish, you will rise between eleven o'clock and midnight, and you will prostrate yourself with me, your face to the ground, for an hour, both to appease the divine anger by asking mercy for sinners, and to soften in some sort the bitter sorrow that I felt at being abandoned by my Apostles. . . . And during this hour you will do what I shall point out to you. . . ."[1]

Here, it is evident, the devotion takes the form of a devotion of love and of reparation to the love that is unrecognized, forgotten, of loving compassion for the love that is suffering, and also, in some degree, of loving union with Jesus, the victim of his love for men, asking for them pity and pardon.

In this vision, it is only Margaret Mary who is asked by our Lord to perform this act of love and reparation. But these practices of frequent communion in a spirit of love and reparation; the communion on the first Friday or communion of reparation; the vigil with our Lord in the garden or the Holy Hour; all these, from the very beginning, became general, as corresponding with the spirit of the devotion. We shall meet with them again. Our Lord himself will, elsewhere, generalize and also state them exactly.

iv

The Great Apparition

(Within the Octave of Corpus Christi, 1675)

"Behold this Heart which has so loved men"—A feast of reparation—Fr. de la Colombière.

We now come to what, of all the great apparitions, we may call The Great Apparition. Fr. de la Colombière, who had a special part in it, knew of this Apparition almost immediately after it had taken place, and made the Saint write an account of the event.

It is this account, copied by himself in February, 1677, during the time that he was living in retirement in London, and published with the journal of his spiritual retreat, which made known to the public the secret of the Apparitions, without, however, revealing to strangers the name of the monastery or of the religious. It is this same account that we find, with some slight variations, in the autograph *Mémoire,* copied probably by the Saint from that printed by Fr. de la Colombière.[2]

This Apparition took place during the Octave of Corpus Christi. The year is not indicated; but as Fr. de la Colombière was then at Paray, it must have been in 1675 or 1676.

[1] *Mémoire,* vol. ii, pp. 327-328 (381-382); G., n. 55-57, pp. 71-72.

[2] It is possible also that the Saint kept the account which she had drawn up for Fr. de la Colombière amongst her papers.

Everything points to 1675, the date given by the *Contemporaines.*[1] As there are reasons, not conclusive however, for thinking that it took place on a Sunday, June 16, 1675, may be set down, as it often is, as the date. We take the account from the *Mémoire autographe.*

She was before the Blessed Sacrament, and God poured out upon her "the favours, exceeding all measure, of his love." As she desired "to render him love for love," to make him "some return," he said to her, "You cannot make me any greater return than to do that which I have so many times asked of you." There is nothing to indicate clearly to what exactly these words allude. We divine that it is a matter of carrying out the wishes of the divine Master by establishing the devotion to the Sacred Heart; perhaps it is a question, stated more precisely, of making known to her Superior, or her director, the designs of our Saviour regarding this matter. However, our Lord is about to manifest clearly what it is that he desires. Showing her his Heart, he says, "Behold this Heart which has so loved men, which has spared nothing, even to being exhausted and consumed, in order to testify to them its love. And the greater number of them make me no other return than ingratitude, by their coldness and their forgetfulness of me in this sacrament of love. But what is still more painful to me is, that it is hearts who are consecrated to me who use me thus."[2]

So far, there is nothing very different in this Apparition, with the exception, however, of the special mention of insults received in the Blessed Eucharist. But what follows is altogether new.

Our Saviour adds: "It is because of this that I ask you to have the first Friday after the Octave of Corpus Christi kept as a special feast in honour of my Heart, by receiving communion on that day and making it a reparation of honour for all the insults offered to my Heart during the time that it has been exposed on the altars." Our Lord asks for a public devotion that shall have its appointed feast and its own special practices. "I promise you," added our Lord, "that my Heart will pour out in abundance the powerful effects of its influence on all those who will render it this honour and who will procure that others shall render it also."[3]

[1] *Vie et Œuvres,* vol. i, p. 94 (125); G., n. 151, p. 136.

[2] The text copied by Fr. de la Colombière has "but what is (*or* to me is) still more displeasing is that there are hearts consecrated to me," which is much more severe. It is strange that the Saint herself should have softened the expression.

[3] *Mémoire* in the *Vie et Œuvres,* vol. ii, p. 355 (2nd edition, p. 413); G., n. 92, p. 102. In the first account the words "and who will procure that it (this honour) shall be rendered to it" do not occur. It was not until very shortly before the beginning of 1685 that the Saint succeeded in attracting attention to the apostleship of the Sacred Heart.

But how was this feast to be established? Here we reach the third stage of the Apparition. In her *Mémoire* the Saint somewhat curtails the account. As given by Fr. de la Colombière, the scene is very lifelike. "But, Lord, to whom do you address yourself?" And the Saint insists on her unworthiness as a wretched creature and a poor sinner. "Well," answered our Lord, "poor simple creature as you are, do you not know that I make use of the weakest of beings to confound the strong?" "Then," responded the Saint, "give me the means of doing what you command me to do." "Address yourself to my servant [Jesus designated Fr. de la Colombière, who at that time was Superior of the small Jesuit house at Paray] and tell him from me to do his utmost to establish this devotion and to give this pleasure to my divine Heart." Our Lord added that difficulties would not be wanting, "but he must know that he who distrusts himself, to trust solely to me, is all powerful."[1]

With this Apparition, a new phase of the devotion is unfolded, and that in two ways. In the beginning, our Lord asks for a public devotion, and, particularly, that a feast should be established; next, his designs are manifested to the world. Hitherto, Margaret Mary had spoken or written something of these to her Superior and to those whom the latter wished to consult. But she did so in a very prudent manner, as we see by the notes preserved by Mother de Saumaise. The Saint's communication to Fr. de la Colombière, on the contrary, gives the matter in full, and very clearly. From that time, as we shall see later on, our Lord's designs advanced continually. The first step had been taken. The devotion began to spread.

V

The Message to the King

(1689)

The Sacred Heart is to be honoured in the palace of the kings—The image of the Sacred Heart on the Royal Standard—A chapel to be built in honour of this divine Heart and homage to be rendered to it publicly—Future prospects.

By means of these three or four great Apparitions, the devotion to the Sacred Heart has been constituted in itself. It now remains but to propagate it and to establish it. We shall see by what small beginnings and slow degrees this was accomplished during the fifteen years longer that Margaret

[1] This text is composed, according to Fr. de la Colombière's *Retraites Spirituelles*, partly from the old text and partly from that of the *Œuvres Complètes* (see c. I, § I, n. 1 *a*); it is a little different in the *Contemporaines*, G., n. 151-153; also in Croiset, Part I, c. ii.

Mary lived. For thirteen or fourteen of those years, she does not seem to have had any new revelations (apart from the promises of which we shall speak). But in 1689, new horizons open before us. Jesus Christ wishes that the new devotion should be proposed to the king; that Louis XIV should consecrate himself to the Sacred Heart; that he should render it public homage; that he should build a chapel in its honour, and have the image of this divine Heart placed on the Royal Arms and on the Royal Standard.

So far did this fresh desire of the Sacred Heart exceed all human possibility of realization that the Saint hardly dared to speak of it, even to her intimate confidante, Mother de Saumaise. However, she carried out our Lord's wishes, according to the idea of them given to her. This was on June 17, 1680, the Friday after the Octave of Corpus Christi (now the Feast of the Sacred Heart).

What were the exact circumstances in which this fresh revelation was made to her? She does not say. But, still acting under the influence of the light she had received, she writes: "This lovable Heart will reign in spite of Satan and his agents." And having made known the favours reserved for the Order of the Visitation, and the merciful designs of the Sacred Heart for the salvation of souls, she adds that it "has still greater designs that can only be accomplished by its omnipotence, which can do all that it wills." It desires "to enter with pomp and splendour into the houses of kings and princes, that it may be honoured in them as much as it was outraged, despised, and humiliated in its Passion." It will have as much joy "in seeing the great ones of the earth bow down and humble themselves before it as it felt bitter sorrow in seeing itself crushed at their feet." Concerning this matter, she has heard some precise words that are intended for the king: "Make known to the eldest son of my Sacred Heart that as his earthly birth was obtained by devotion to the merits of my sacred infancy, in the same way he will obtain his birth to grace and to eternal glory through the consecration of himself to my adorable Heart, which desires to receive the honour of triumphing over his [heart] and through his agency over that of the great ones of the earth." Here the message is given more exactly: "It would reign in his palace, be painted on his standards and engraved on the arms of his soldiers."[1] "You will have reason to laugh, my good Mother," adds the Saint, "at my simplicity in telling you all this, but I am acting on the impulse that I feel at this same moment." She finished by requesting that her communication should be kept secret.

But, as there was a message to be forwarded, this secrecy could be only relative. On August 28, 1689, the Saint refers

[1] Letter XCVIII, *Vie et Œuvres*, vol. ii, p. 200 (2nd edition, Letter XCVII, p. 234); G., C, 434-436.

again to this message and specifies several particulars. "The Eternal Father, wishing to make amends for the sorrow and the anguish inflicted on the adorable Heart of his divine Son in the houses of earthly princes amidst the humiliations and the insults of his Passion, would establish his empire in the court[1] of our great monarch." We perceive that, with the subject, the tone of the communication becomes more elevated. God, therefore, would make the king an instrument for the accomplishment of this design. What is there to be done? "A chapel to be built in which would be placed the picture of this divine Heart, there to receive the consecration and the homage of the king and of the whole court." The Sacred Heart has chosen the king as "his faithful friend" to obtain the authorization of the Holy Apostolic See for a Mass in its honour, and to obtain from it all the other privileges that should belong to this devotion of the Sacred Heart. In return for these services, magnificent promises of temporal and spiritual blessings are made to the monarch, both for this world and the next. "Happy, therefore, for him," concludes the Saint, "if he relish this devotion which will establish him in an eternal kingdom of honour and glory in this Sacred Heart of our Lord Jesus Christ, who will take care to exalt him and to render him great in heaven before his Father, in so far as this great monarch will take care to glorify before men the opprobrium and the humiliation that this divine Heart has suffered."

But how was this message to be delivered to the king? Fr. de la Colombière is the one chosen by God for this purpose, and he will never have done any act "more conducive to the glory of God or more salutary for his own soul and for which he and all his holy congregation will be better rewarded." The undertaking is a difficult one, "but God is greater than all." Mother de Saumaise suggested writing to the Mother Superior at Chaillot, who could easily arrange the matter with tact and discretion. The idea was approved of.[2]

A little later, on September 15, 1689, Margaret Mary wrote again to Fr. Croiset; but as she had not yet spoken to him about her visions, she was satisfied with merely throwing out the suggestion, and whilst she says that it must be left "to the power of this adorable Heart to act in this matter," she tries to induce her correspondent to seek for some practical ways and means of carrying out the suggestion.[3]

No steps were taken, as we know, in the matter, or, at

[1] The Paray Edition has: *in the heart.* The religious who edited it, read *cour* as *cœur* in the original MS.

[2] Letter CIV, *Vie et Œuvres,* vol. ii, p. 212 (260), revised under G., CVII, 454.

[3] *Lettres inédites,* Letter III, pp. 122, 123, 131; G., CXXXII, pp. 550, 555; A. Hamon, p. 435, thinks that the letter CIV, *Vie et Œuvres,* quoted above, must have been written subsequent to this one, but the date of Letter CIV is given in one of the Paray MSS.

least, if the message was delivered to Louis XIV, it had no result. But the idea has not been given up. And the devout clients of the Sacred Heart cherish the hope that its designs will one day be realized. The Basilica at Montmartre, the Standard at Patay, the consecration in 1873 at Paray-le-Monial—in all these they see not only the beginning of the realization of their hopes, but also a promise of full achievement in the future. For them, the request made by the Sacred Heart to Louis XIV is not a simple historical fact; they regard it as ever existent, an actual affair of the moment; it yet remains to be complied with. This must be remembered if we would rightly understand the history of the devotion in the past. As an explanation of the social characteristics of the devotion at the present time and its prospects in the future, it is necessary also that this attitude of the clients of the Sacred Heart should be taken into consideration.

vi

The Vision of July 2, 1688

The mission confided to the religious of the Visitation and to the Society of Jesus.

To realize the designs of the Sacred Heart, human instruments were necessary. Our Lord, for the initial steps, had chosen a religious of the Visitation Order and a Jesuit. He wished that the Visitation and the Society of Jesus should be, as it were, officially the apostles of the new devotion. Whilst appealing to all, and excluding none who were willing to give their services, he entrusted to some in particular the task of labouring to spread this devotion; to them he confided this task as a duty of their special vocation, promising them, if they were faithful to their mission, a larger share of the treasures contained in his Sacred Heart.

The divine choice was, as it were, announced beforehand, and afterwards it was deduced from a thousand signs given in the past. But nothing can be clearer than the words of the Saint. Without pausing here to examine the preliminaries, let us come at once to the most important facts.

It was the Feast of the Visitation, July 2, 1688. Margaret Mary had the happiness of spending the whole day before the Blessed Sacrament, and her Sovereign, as she says, "deigned to bestow upon his poor slave several special favours of his loving Heart." He showed her "a very high place, spacious and extraordinarily beautiful, in the centre of which was a throne of flames." On this throne she saw "the lovable Heart of Jesus with its wound." From this wound "issued such ardent, luminous rays that the whole place was heated and illuminated by them."

On this occasion the Sacred Heart was not alone. On one side was the Blessed Virgin, on the other was St Francis de Sales "with the holy Father de la Colombière." And next were the daughters of the Visitation, "their good angels at their side, each of whom was holding a heart in his hand"—probably these were the hearts of those whom they were appointed to protect. The Blessed Virgin, says the Saint, "by her maternal words invited us to draw near: 'Come, my beloved daughters, approach, for I wish to make you the guardians of this precious treasure.'" Here follow some further developments, from which it distinctly results that the Heart of Jesus is Jesus himself wholly, and that the gift of the Heart is the gift of Jesus himself with all his love, all his merits and all his riches. "This Queen of goodness, continuing to speak to the daughters of the Visitation, said to them, whilst showing them this divine Heart: 'Behold this divine treasure that has been manifested to you in particular.'" Jesus loves their Institute "as his dear Benjamin," and "would give to them above others the advantages of its possession." But it is not for themselves only that this treasure is given to them; "they must distribute this precious coin." They must try "to enrich the world with it, without any fear that it will fall short, for the more they take of it, the more there will be to take." Such is the part appointed to the religious of the Visitation mission, as it has been clearly indicated to them by their blessed Mother and Mediatrix.

"This Mother of goodness" then turned towards "Father de la Colombière" and said to him: "And you, faithful servant of my divine Son, have a great part in this precious treasure; for if it is given to the daughters of the Visitation to make it known, loved, and distributed to others, it has been reserved for the Fathers of the Society to make known and perceived its profitableness and its value, so that by receiving it with the respect and gratitude due to so great a benefit, all may derive profit from it."

In short, as the Visitation nuns must continue to carry on Margaret Mary's work, so must the Jesuits continue and carry on the mission given to Father de la Colombière. "The Sacred Heart will reward them." For "according as they will give it this pleasure, this divine Heart, the source of blessings and graces, will pour these out so abundantly on the functions of their ministry that they will produce fruits exceeding their labours and their hopes, and for the salvation and perfection of each one in particular."

The scene ends with an exquisite discourse from St Francis de Sales. He invites his daughters "to draw from the source of grace the waters of salvation," and he explains to them how the new devotion, far from being incompatible with their

constitutions, which were themselves drawn from this divine Heart, offers them, on the contrary, an easy means of fulfilling what is enjoined on them in the first article of their Directory, which comprises in itself the whole perfection of their institute: "*That their whole life and exercises should consist in uniting themselves with God.*" To fulfil this, he tells them that "this Heart must be the life that animates us, its love our continual exercise, for it alone can unite us to God *that we may help by our prayers and good example both Holy Church and the salvation of souls.* And for this we shall pray in the Heart and through the Heart of Jesus which wills once more to become the mediator between God and man. *Our good example* will be to live in conformity with the maxims and virtues of this divine Heart, and *we shall aid the salvation of our neighbours* by spreading amongst them this holy devotion. We shall try to *spread the good odour of the Heart of Jesus in the hearts of the faithful,* so that we may be the joy and the crown of that lovable Heart."[1]

Similar ideas, but expressed in accordance with new lights, are to be found in another letter to Mother de Saumaise, dated June 17, 1689. It was the Friday after the Octave of Corpus Christi. Margaret Mary sees in vision the devotion of the Sacred Heart "as a beautiful tree destined from all eternity" for the Order of the Visitation, in order that each house "may gather the fruits of it at their own will and according to their own relish for it." These are "the fruits of life and of eternal salvation." But these fruits are not for the religious of this Order only. They must distribute them "to all those who desire to eat of them, without any fear that they will fail them."[2]

Here follows the message for the king, which has already been mentioned. From this Margaret Mary passes to the Jesuits, whose mission is always shown to her as completing that of the Visitation Order. She establishes a relation between this mission and the prayers of Fr. de la Colombière, as she does between the mission of the Visitation and St Francis de Sales.[3] Through the Father's prayers, the Society of Jesus will be granted, with the Visitation Order, "all the particular favours and privileges of the devotion of the Sacred Heart." This divine Heart promises them to pour out "in profusion its blessings" on their labours. "It desires to be known, loved and adored, particularly by these good Fathers." And if they strive "to draw their light from the inexhaustible source of all the knowledge and the charity of

[1] Letter LXXXV (LXXXVI), *Vie et Œuvres,* vol. ii, pp. 167-169 (204-206); G., XC, 405-407.

[2] Letter XCVIII (XCVII), *Vie et Œuvres,* vol. ii, p. 198 (232); G., C, 435.

[3] See the Letter of September 15, 1689, to F. Croiset, *Lettres inédites,* Letter III, p. 125; G., CXXXII, 551.

the Saints," he will give to their words "the unction of his ardent charity" with graces so "strong and powerful that they will be like two-edged swords to penetrate the most hardened hearts of the most obstinate sinners."[1]

"If it is true," she writes in another place, "that this so lovable devotion originated in the Visitation, I myself cannot help thinking it will be by means of the reverend Jesuit Fathers that it will make progress. And I think it is for this reason that he had chosen the blessed friend of his Heart [Fr. de la Colombière] for the accomplishment of that great design."[2]

Why cannot she help thinking it? Because our Lord "made her know in a way which it was impossible to doubt of that it was principally by means of the Fathers of the Society of Jesus that he would establish everywhere this solid devotion, and through it make for himself an infinite number of faithful servants, of perfect friends and really grateful children."[3]

Nowhere, perhaps, are these ideas so well grouped together as in the letter of August 10, 1689, to Fr. Croiset: "Although this treasury of love may be a property belonging to everyone and to which everyone has a right, it has, however, been always concealed up to now that it has been given in particular to the daughters of the Visitation, because they are appointed to honour its hidden life, in order that, being revealed to them, they might make it known and might distribute it to others. But it is reserved to the reverend Fathers of the Society of Jesus to make known the value and the usefulness of this precious treasure, from which the more one takes the more there remains to be taken. It will, therefore, be wholly in their own hands to enrich themselves abundantly with all kinds of blessings and of graces, for it is by this efficacious means which he offers them that they will be able to fulfil perfectly, according to his desire, the holy ministry of charity appointed for them. For this divine Heart will so pour out the sweet unction of its charity upon their words that they will penetrate like a two-edged sword the most hardened hearts, so as to render them susceptible to the love of this divine Heart, and the most guilty souls will be

[1] Letter XCVIII, vol. ii, p. 200 (XCVII, p. 234; G., C, 436; see also Letter CIV, vol. ii, p. 214 (262); G., CVII, 456.

[2] *Lettres inédites,* Letter III, p. 125. She returns to it on p. 130. "As he does not wish that so precious a fruit should remain hidden, he has chosen the Reverend Jesuit Fathers to distribute it and to make the sweetness and pleasantness of it known to everyone." G., CXXXII, 551 and 554.

[3] Letter quoted by P. Croiset, *Abrégé,* p. 57; cf. *Vie et Œuvres,* Letter CXXXII, vol. ii, p. 285 (G., CXLI, 626, CXXXIV, p. 334); see Chapter I, p. 14, the remarks that the style and tone of this letter suggest.

brought by these means to a salutary repentance. Finally, this is the means by which he wills to pour out upon the Visitation and upon the Society of Jesus the abundance of these divine treasures of grace and salvation, provided that they render to him what he expects from them, which is a homage of love, of honour and of praise, and that they labour with all their strength for the establishment of his reign in hearts. He expects much from your holy Society on this subject, and he has great designs about it. This is why he has made use of the good Father de la Colombière to take the first steps for the spreading of the devotion to that adorable Heart, and I hope that you will be one of those of whom he will make use to introduce it into your Order."[1]

These assurances, so often repeated, predominate throughout the whole history of the devotion. They explain, as nothing else can, why the religious of the Visitation Order and the Jesuits should have had the propagation of the devotion so much at heart. But these last revelations have another advantage; in them many things are pointed out that serve to give a more complete and clear idea of the devotion to the Sacred Heart.

vii

Summary and Conclusion

The Sacred Heart, the Mediator of love—Sublime conception of the devotion to the Sacred Heart.

In Margaret Mary's account of the words spoken by St Francis de Sales, given in the last chapter, our readers may have remarked a saying that at first sight seems strange: "We shall pray," he says, "in the Heart and through the Heart of Jesus *who desires to become once again a mediator between God and men.*" St Margaret Mary has frequently used this expression, daring as it may seem. From the beginning of 1685, we find her speaking of a *special mediation* of the Sacred Heart between God and men. In fact, she writes to Mother Greyfié: "He has given me to understand that his Sacred Heart is the Holy of Holies, the Holy One of love; that it would be known now as the Mediator between God and men, for it is all-powerful to make their peace, averting from us the chastisements that our sins have brought upon us, and obtaining for us mercy."[2]

In a note to Sister Marie Madeleine des Escures, dated June 21, 1686, the very day on which the community of Paray had all declared their acceptance of the devotion, she

[1] *Lettres inédites,* Letter II, p. 95; revised under G., II, 531-2.

[2] Letter XXXIII (XXXIV), *Vie et Œuvres,* vol. ii, p. 68 (105); revised under G., XXXVII, 300.

wrote: "The great desire our Lord has that his Sacred Heart should be honoured by some particular devotion, is in order to renew in souls the effects of his redemption, by making this Sacred Heart, as it were, a second Mediator between God and men."[1] Here, again, is the word with its proper explanation.

Even when the word is not used, the idea is ever present. It is, really, in the same sense that she speaks of a "last effort" of Jesus in the manifestation of his divine Heart, of a "loving redemption" through the mediation of this divine Heart, by a fresh outpouring, through the unequalled gift "of the Heart of God" of "all the treasures of love, of mercy, of grace, of sanctification and salvation" that it contains. It would be easy to pick out many expressions of the same idea in the Saint's works. Those which we have just pointed out have already appeared in the writings we have examined as we went along.[2] When we come to speak of the promises of the Sacred Heart, similar ones will present themselves for examination.

Thus, for the Saint, the manifestation of the Sacred Heart is a great event in the history of the world. It is, as it were, the beginning of a new era for those who will submit to the ascendancy of the Sacred Heart.

It was not that Jesus had not already given himself wholly to us with all his treasures in the Incarnation and the Redemption. But Jesus seems to make fresh advances towards us by the offering of his Heart, a fresh offering of all that he is, of all that he has. He concentrates himself in his Heart that thus, in giving it to us, he may give us himself.

And the peculiar characteristic of this act is that it is offered to us wholly as an act of love. Undoubtedly the Incarnation, the Redemption, all the benefits bestowed on us by Jesus, were already the effects of a passionate love, and had been set before us as such by Jesus himself, by St John, by St Paul and by the whole Christian tradition. But in the manifestation of the Sacred Heart to Margaret Mary there is a fresh declaration of love—of ardent, passionate love—and, consequently, a fresh appeal for love. The Sacred Heart is the love of Jesus bringing him closer to us, delivering him again into our hands. The devotion to the Sacred Heart is, therefore, devotion to this love; it is homage rendered to Jesus through the homage we render to his Heart inflamed with love; to go to Jesus the lover, we go to his Heart.

We understand, henceforth, the importance that Margaret Mary attached to the new devotion, the importance that it has in reality. This is not a devotion of human invention; it

[1] Letter XLIII (XLIV), *Vie et Œuvres*, vol. ii, p. 84 (121); revised under G., XLIX, 321.

[2] See above, Chapter II, § 2, p. 19.

is nothing else than a response to a fresh advance of divine love.

When we reflect on these things, we understand how it was that Mgr. Bougaud could write these words: "The revelation of the Sacred Heart is unquestionably, after the Incarnation and the Redemption, the most important of all the revelations given to the Church. It is the greatest illumination since Pentecost."[1] These words need interpretation, and we must not take them as being, strictly speaking, theologically correct,[2] but, rightly understood, they express a true conception.

Therefore, according to Margaret Mary, the Sacred Heart includes Jesus Christ whole and entire; the gift of the Sacred Heart is, so to speak, a fresh donation of Jesus to men, a fresh advance of Jesus towards us. A more exact or more sublime conception of the devotion could not be given.

[1] *Histoire de la B. Marguerite-Marie,* chapter xiv, p. 331.

[2] However great the authority, from the historian's point of view, for the Paray revelations, they are only private revelations, without any official value, of which neither the evidence nor the guarantees could be compared to those of the revelation made to humanity; this latter revelation, moreover, has been closed for ever since the end of apostolic times.

CHAPTER III

THE PRACTICE OF THE DEVOTION

THE devotion to the Sacred Heart is set before us by Margaret Mary conjointly with a number of definite *practices*. But with the Saint the *practice* of the devotion goes far beyond these *practices*. In her writings, as in her life, the devotion so dear to her is the soul of everything; it is a spirit of love that penetrates and dominates all. Devotion to the Sacred Heart, as understood by her, is an admirable formula of the perfect Christian life. "All for Jesus, all in Jesus, all of Jesus;" it is the love of Jesus taking possession of the soul with all its thoughts, all its affections, all its actions, in such a manner that it is no longer we who live, but Jesus Christ who lives in us. This is what follows from every page of the Saint's writings; we have but to read them to find out the explanation. We shall first review the principal practices that she indicates to us. Afterwards, to show how she understands the devotion, we shall give the text of some of her letters.[1]

i

Practices

1. *The Representation*—2. *Act of Consecration*—3. *Act of Reparation*—4. *Holy Communion and devotion to the Blessed Sacrament*—5. *The Holy Hour in union with Jesus suffering*—6. *Devotion to the Blessed Virgin*—7. *The souls in Purgatory*—8. *Various practices.*

We find that the practices of devotion to the Sacred Heart recommended by St Margaret Mary in the beginning of her mission are very much the same as those which we shall find her advocating later on, whether those that she herself originated, or those proposed by Mother de Soudeilles, Sister Joly, Fr. Croiset, in their books or booklets, and which she adopted and made her own. Some of these practices were imposed by our Lord on the Saint herself as acts of personal devotion; some of them she proposes to others as being very pleasing to the Sacred Heart; and some of them are the result of her own efforts to find a means of winning favour

[1] For these practices, ample details are to be found in *Le règne du Sacré-Cœur*, vol. ii. Vol. iii studies "the virtues that the Sacred Heart," according to the Saint, "asks from all his servants," and vol. iv "the particular virtues required of Christians and religious, as well as "the various devotions that are united to the devotion to the Sacred Heart."

for her beloved devotion. Some of these practices are no longer observed, or, at least, they are observed but by very few.[1] Many still exist (the acts of consecration, of reparation, etc.); several, of which she merely sowed the seed, have since her time fully developed—*e.g.*, the offices, the apostleship of prayer, etc.

Some of these practices require a little explanation.

1. *The Representation.*—In the desires and the promises of the Sacred Heart as revealed by our Lord to St Margaret Mary in her visions, the image of the Sacred Heart holds a very prominent place. Hence we can understand that it should be a matter of much concern to the Saint and should occupy a large place in her correspondence. For the Saint devotion to the image of the Sacred Heart is both a means of propagating the devotion so dear to her and a special practice of that devotion—a practice that Jesus desired to see observed, and to which he has promised to attach great graces.

Hence at any cost she will have these representations. Great was her activity, great her effort, to hasten their development; how long the time seemed until her desires were realized, and how great her joy to distribute the picture![2] Has she not the promises of the Sacred Heart for all who shall wear it, and its assurance of special blessings for the houses in which it shall be exposed and honoured? Does not Jesus wish that it should have a place of honour in the king's palace and on the royal standard of France?

In the Saint's visions sometimes the Heart alone is shown, sometimes Jesus himself appears and shows his Heart. In the first images the Heart alone was represented.[3] The devotion to the Five Wounds had long accustomed people to this conventional form, the symbolic character of the representation being indicated in various ways—by the flames, by the "love-knots," by the crown of thorns and the cross, by the word *caritas*. The images made by Mother Greyfié, and given by her to the Saint and her novices, seem to have been

[1] For example, the practice of steeping in water cards having on one side ejaculatory prayers to the Sacred Heart and on the other to the Blessed Virgin in honour of her Immaculate Conception, and then swallowing these, fasting. Letter LXXXII (LXXXIII), vol. ii, p. 159 (196); G., LXXXVIII, 397. She speaks of miraculous cures attributed to this practice. *loc. cit.* *Cf.* Letter LIII (LIV), vol. ii, p. 104 (141); G., LIX, 344.

[2] See in the *Vie et Œuvres* the analytical table for the words, *Images et tableaux*. As this table is wanting in Mgr. Gauthey's work, we indicate here some of the letters in his edition which refer to the image. Vol. ii, Letters XL, XLII, XLV, XLVII, LI, LII, LIII (with the note), LVI, LX, LXVI.

[3] For one thing, this may have been owing to the fact that it is easier to draw the image of the heart alone.

the representation, at that time in general circulation, of the five wounds.[1] We know that in this representation the pierced Heart was the centre around which the other sacred wounds were grouped. Thus we had the image of the Sacred Heart before the written message. This was one of the means by which Providence prepared the way for the devotion.

2. *Act of Consecration.*—By this two things must be understood—an act of consecration which is made and renewed as the opportunity offers, and a complete gift of oneself to the Sacred Heart, so that one no longer lives but for it, for its interests, and for its love. We have on this point a number of the Saint's letters, of several of which we shall give the text.

"He asked me, after Holy Communion, to repeat the sacrifice to him that I had already made of my liberty and of my whole being, which I did with my whole heart."[2]

Sometimes this donation is demanded under some special form. The victim must offer herself to be immolated in expiation for sinners, for the community, or for the souls in Purgatory. We know the celebrated scene in which she was obliged to offer herself for the community. "I will give you my Heart, but first you must give yourself to it as its victim to be immolated."[3]

The donation by will is more original.

"On one occasion my sovereign Sacrificer asked me to make a will in writing in his favour, or a donation whole and unreserved, such as I had already made by word of mouth of all that I might do or suffer, and of all the prayers and of all the spiritual good that might be offered for me, whether during my life or after my death. He made me ask my Superior if she would act as notary for this act; for he would take it upon himself to pay her well. My Superior consented to this."[4] This document still exists, having been preserved in the Saint's *Contemporaines*.[5] It is dated December 31, 1678. In return, in the document which the

[1] Cf. *Vie et Œuvres,* vol. i, p. 223 (452); G., n. 242, p. 220.

[2] *Mémoire,* vol. ii, p. 321 (374); G., n. 48, p. 65.

[3] *Mémoire* in *Vie et Œuvres,* vol. ii, p. 338 (395); revised under G. n. 72, p. 84.

[4] *Mémoire autographe* in *Vie et Œuvres,* vol. ii, p. 348 (406); G., n. 84, p. 95.

[5] *Vie et Œuvres,* vol. i, p. 128 (159); G., n. 191, p. 172; *cf.* G., *Ecrits de la Mère Greyfié,* n. 50, p. 408. "May Jesus live in the heart of his spouse, my sister Margaret, for whom, and in virtue of the power that God gives me over her, I offer, dedicate and consecrate absolutely and inviolably to the Sacred Heart of the adorable Jesus all the good that she may be able to do during her life, and what shall be done for her after her death; so that this divine Heart may dispose of it as he wills, as he pleases and in favour of whomsoever it will please him, whether living or dead. Sister Margaret Mary declaring that she

Saint wrote with her blood, as she read it in the Heart of her divine Master, our Lord constituted her the "legatee of all the treasures of his Sacred Heart." This document[1] is still in existence.

Margaret Mary asked all the friends of the Sacred Heart to make this act of consecration. Fr. Croiset, it is said, made it as early as June 21, 1675, and renewed it frequently.[2]

This act of consecration formed the principal part of the celebration of the first Feast of the Sacred Heart observed by the Saint's novices at Paray on July 20, 1685, Feast of Saint Margaret. "She read to us an act of consecration that she had composed herself in honour of this divine Heart . . . and invited us, each one, to write our consecration, promising to add to it a word in her own hand, according to our dispositions."[3]

One or two of the Saint's own acts of consecration are still in existence. Everyone may see one of these, either printed or in facsimile. Margaret Mary had added it to a letter that she wrote to Mother de Soudeilles on September 15, 1686;

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divests herself of everything in general except the will to be united for ever to the divine Heart of her Jesus, and to love him for himself alone. In proof of which she and I sign this document, drawn up on the last day of December, 1678. Sister Peronne-Rosalie Greyfié, at present Superior, for whose conversion, and for the grace of whose final perseverance, Sister Margaret Mary will pray every day to this divine and adorable Heart." We learn from Margaret Mary herself how she signed the document. "I signed it on my heart with a penknifè with which I wrote the sacred name of Jesus, as my divine Master wished, and I sign it again here: Sister Margaret Mary, disciple of the divine Heart of the adorable Jesus."

[1] *Vie et Œuvres*, vol. i, p. 119 (159); G., n. 192, p. 173. *Cf. Lettres inédites*, IV, p. 145; G., CXXXIII, 511-572; and Croiset, *Abrégé*, pp. 48, 49. Here is the document as given by the *Contemporaines:* "I constitute you the legatee of my Heart and of all its treasures, in time and in eternity, allowing you to use them according as you desire. And I promise you that you shall never want help until my Heart is wanting in power. You will ever be its beloved disciple, wholly at the disposal of its good pleasure, and the holocaust of its desires, and all your desires will find their gratification in it alone which will make amends and supply for your faults and will discharge for you your obligations." The Saint tells us (*loc. cit.*) that our Lord made her write it in her blood according as he dictated it to her. Writing about this to Fr. Croiset, she says: "He made me read in his Heart and afterwards write what he had written there for me. Here are a few lines of it, together with a testament made in my favour." The two formulas correspond as far as concerns the meaning, but some of the expressions are quite different. Whatever seems far-fetched and unintelligible in the document, as given above, is explained clearly and unaffectedly in the letter. This is said for the benefit of those who study the psychology of the mystics.

[2] *Contemporaines*, vol. i, p. 94 (124); G., n. 153, p. 138; Croiset, *La dévotion au Sacré-Cœur*, Part III, c. 4, *Offrande*, p. 179; *cf.* Part I, Chapter II, p. 10.

[3] *Contemporaines*, vol. i, p. 207 (237); G., n. 238, p. 215.

she sent another letter, nearly identical in form, to Sister de la Barge.[1] In the Paray edition of 1867 the letters are given, but the texts of them have been confused together. The autograph copies of both have been preserved.[2]

Undoubtedly this is the "little consecration," as she calls it, that she wished to have inserted in Fr. Croiset's book. "Only," she wrote, "I shall tell you to put in it the little consecration, which, if I am not mistaken, coming from him, he would not be pleased that it should be omitted."[3] This wish was not realized. There is, indeed, in Fr. Croiset's book, an act of consecration to the Sacred Heart, with which, it seems, the Saint was pleased. "I do not think that anything need be changed [in the book], neither the consecration nor the act of reparation."[4] But this is not the "little consecration" that she would have wished to see in it. Elsewhere she speaks of a longer formula for a general consecration.[5] We may take it for granted that this is the formula in the little autograph book.[6] May not this have been the one read on the first Feast of the Sacred Heart, July 20, 1685?

The Saint, by her persistent urging that this act of consecration should be made, gives us to understand, without further explanation, how highly she approves of it.

On August 10, 1684, she writes to Mother de Saumaise: "We must begin in good earnest to live but for him and in him. It is for this reason, my much-loved Mother, it seems

[1] Letter XLVIII (XLIX), vol. ii, p. 92 (129); Letter XLIX (L), vol. ii, p. 98 (135); G., LIII, 328, LIV, 332.

[2] The following, save for the orthography and the abbreviations, is the text of the act according to the facsimile of one of these autograph copies, that addressed to Mère de Soudeilles. "I, N.N., give and consecrate myself, my person, my life, my actions, sorrows and sufferings to the Sacred Heart of our Lord Jesus Christ, so that there may be no longer any part of my being that is not employed in loving, serving, and glorifying him. This is here my unalterable wish to belong wholly to him, and to do everything for love of him by renouncing with my whole heart all that might displease him. I take thee, therefore, O Sacred Heart, as the sole object of my love, the protector of my life, the assurance of my salvation, the remedy for my inconstancy, the atonement for all my faults, and my assured refuge at the hour of my death. Be thou then, O Heart filled with goodness, my justification before God the Father, and turn aside from me the shafts of his just anger. O loving Heart! in thee I place all my confidence, for I fear everything from my weakness, but I hope all things from thy goodness. Destroy therefore within me all that [which] might displease or resist thee. Let thy pure love so imprint itself above all on my heart that I may never forget thee nor be separated from thee, that so, I beseech thee, by all thy mercies, my name may be written in thee, for I would have all my happiness consist in living and dying in no other quality than that of thy slave." According to the facsimile reproduced on the front page of *Elévations sur le Cœur de Jésus*, by P. F. Doyotte, Paris 1873.

[3] *Lettres inédites*, Letter X, p. 209; G., CXXXIX, 617.

[4] *Lettres inédites*, Letter X, p. 209; G., *ibid.*

[5] Letter XXXVI (XXXVII), vol. ii, p. 74 (111); G., XLII, 307, n. *a*.

[6] See the latter in *Vie et Œuvres*, vol. ii, p. 477 (539); G., 780.

to me, that you ought to do something that will greatly please the Sacred Heart of our Lord by offering him on a Friday, after Holy Communion, the complete sacrifice of all that is yours, so that you will no longer wish to be employed but in the service of his love, by procuring for him all the honour and glory that you can. I shall not say any more about it, for it seems to me that you have already done all that. But I think that he will take a singular pleasure if you often renew it and practise it faithfully, so as to complete your crown."[1]

In her letter of August 24, 1685, she returns to this subject, indicating the first Friday of the month as being a very propitious day for the act.[2] In a letter to Mother de Soudeilles, dated November 3, 1684, she is still more urgent and more explicit. "If you desire to live for him alone and to attain to the perfection that he desires from you, you must offer to his Sacred Heart the entire sacrifice of yourself and all that belongs to you, without any reserve, so that you may no longer will or wish anything but the will of this lovable Heart; may no longer like anything but what he likes; may act only according to his inspirations, undertaking nothing without first asking his counsel and his aid, giving unto him the glory of all—glorifying him for everything, and returning him the same thanks for the ill-success of our undertakings as for their success, remaining always satisfied without ever giving way to anxiety, provided that this Sacred Heart be pleased, loved and glorified, this should suffice for us; if you desire, therefore, to be amongst the number of his friends, you will offer him this sacrifice of yourself on the first Friday of the month, after Holy Communion, which you will receive for this intention, consecrating yourself wholly to him, in order to render to him and to procure for him all the love, the honour and glory that it is in your power to procure, and all this according to the way that he will show you. Having done this, you will henceforth regard yourself as belonging to and dependent upon the adorable Heart of our Lord Jesus Christ; you will have recourse to it in all your necessities, and make your dwelling-place in it as far as you can. And it will make amends for all that is imperfect in your actions, and will sanctify those that are good, if you unite yourself in all things to its designs, which are great for you, in order that if you allow it to do so, it may procure for itself through you great glory. . . . Wholly yours in the love of his Sacred Heart, which unites and transforms our hearts into his for time and eternity."[3] On reading this letter, we can understand what the Saint wrote to her brother. "It seems to

[1] Letter XXV (XXVI), vol. ii, p. 50 (87); G., XXVII, 277, n. *a*.
[2] Letter XXXVII (XXXVIII), vol. ii, p. 65 (102); G., XXXVI, 297.
[3] Letter XXVI (XXVII), vol. ii, p. 52 (89). The autograph letter was formerly at Moulins, but on June 2, 1789, it was sent to M. de Nexon, the Vicar General of Oloron. It has been lost. See G., XVIII, 278, n.

me," she writes, "that there is no shorter way of attaining perfection, and no surer means of salvation, than to be consecrated to this divine Heart."[1]

3. *Act of Reparation.*—In the devotion to the Sacred Heart, this act holds a very important place; it could not be otherwise, seeing that the devotion is a devotion of reparation to love, outraged and insulted. It is thus that our Lord, in the Great Apparition, represents it. He asks that on the day of the future feast we should honour his Heart "by receiving Communion on that day, and by making him a reparation of honour by an act of reparation for the insults offered to him during the time that he has been exposed on the altars."[2] By these very words we see what the reparation of honour means, and what is its end. Like the act of consecration, it is an act clearly and specifically stated, its performance laid down on definite lines, and it is, at the same time, a general tendency of the devout soul, jealous for the honour of him whom she loves. The spirit of reparation appears everywhere in the life of the Saint, everywhere in her writings. In the *petit livret* written in her own hand there is a formula for the act of reparation,[3] composed, no doubt, by the Saint herself. Amongst the practices that she recommends to her novices is the following: "You will make thirty-three spiritual Communions, and one sacramental, to make a reparation of honour to the Sacred Heart of Jesus Christ, and to beg forgiveness for all the bad Communions that are being made, and that are made by ourselves and by bad Christians."[4]

Mgr. Languet gives, as being composed by the Saint herself, the reparation of honour that is found in Fr. Croiset's book.[5] This is hardly possible, for, to all appearance, this act is the very same one that was approved of by her in her letter of August 21, 1690. "The whole," she wrote, "is so perfectly in accordance with what pleases it [the Sacred Heart], that I do not think that anything requires to be changed in it, neither the consecrations nor the reparation of honour."[6]

4. *Holy Communion and devotion to the Blessed Sacrament.*—One of the requests made by our Lord to Margaret Mary was that she should "receive Communion as often as she will be able." And in her life and in her writings, devotion to the Blessed Sacrament is closely united to the devotion of the Sacred Heart. It is before the Blessed Sacrament that the principal revelations are made to her. Above all, it is at the

[1] Letter LIII (LIV), vol. ii, p. 104 (141); G., LIX, 344.
[2] *Mémoire, loc. cit.*, vol. ii, p. 355 (414); G., n. 92, p. 102.
[3] *Vie et Œuvres,* vol. ii, p. 474 (536); G., 771.
[4] *Ecrits divers,* vol. ii, p. 468 (530); G., p. 733, n.
[5] 3rd Part, chapter iv, *reparation of honour,* p. 174.
[6] *Lettres inédites,* X, p. 209, G., CXXXIX, 617.

altar that she sees Jesus insulted, outraged; at the altar that she makes him the reparation of honour and offers him her homage and atonement. We know what long hours she spent before the Blessed Sacrament, motionless, in an ecstasy, or as if in ecstasy. One of the ideas dear to her heart is to be consumed like one of the tapers that burn in the sanctuary.[1] Holy Communion especially attracts her; it is one of the practices that she constantly recommends; and it is after Holy Communion that she wishes others to make their act of consecration to the Sacred Heart. Many of the exercises that she performs herself or recommends in honour of the Sacred Heart have reference to the Blessed Sacrament. She proposes to her novices practices in honour of the various lives of Jesus in the Blessed Sacrament, wherein the two devotions are so closely united.[2]

5. *The Holy Hour in union with Jesus suffering.*—What has been said of the Blessed Sacrament applies, with very little difference, to the Passion. For Margaret Mary, devotion to the Passion is inseparable from devotion to the Sacred Heart. To indicate all the points of resemblance would require too much time; it will suffice to recall some of them. The exercise of the Holy Hour that our Lord asked Margaret Mary to observe,[3] what is it but an exercise of union with Jesus suffering? It was before the Blessed Sacrament that the Saint, whenever she was allowed, passed the night of Holy Thursday in union with our divine Redeemer in his agony. Mother Greyfié gives an account of one of those vigils: "She [the Saint] had only just recovered from a long illness. . . . Yet she came to beg of me, in my great compassion, to let her watch before the Blessed Sacrament To all appearance she was wholly unable to do this, but to console her a little I gave her permission to remain in the choir from eight o'clock until the arrival of the town procession.[4] . . . She accepted this first offer, and then with much humility and meekness begged me to grant her a longer time. . . . I allowed [her] to remain the whole night. . . . [She] took her place in the choir at half-past eight o'clock, and from that time she remained there kneeling, her hands clasped, without any support whatever, and as motionless as a statue, until Prime the next morning, when she joined the others in the choir. . . . When she gave me an account of

[1] *C'est ma plus grande envie*
D'y consommer ma vie,
Comme un cierge allumé,
Devant mon Bien-Aimé.
Cantique au Sacré-Cœur, vol. ii, p. 514 (575); G., 841.

[2] *Vie et Œuvres*, vol. ii, p. 465 (527); G., 730.

[3] See above, c. ii, § 3, p. 20.

[4] This procession arrived at the convent about ten o'clock at night.

how she had spent all that time, she told me that our Lord had granted her the favour of participating in his agony in the Garden of Olives, and that she had had so much to suffer, at every moment it seemed to her that her soul was going to part from her body."[1] The image of the Sacred Heart that was shown to her in one of the Apparitions (crown of thorns, wound, cross) breathes of nothing but the Passion. Amongst the great graces that she received from our Lord during her retreat for her profession, whilst, as she tells us herself, she was "minding a donkey and a little foal in the garden," she esteems that by which he caused her to understand "the mystery of his holy passion and death."

"But," she adds, "it is an inscrutable mystery." And beyond the following words the Saint says nothing more about it: "This is what has given me such a love for the cross, that I cannot live a moment without suffering—but suffering borne in silence, without consolation, relief or pity; and to die with this sovereign King of my soul, bowed down beneath the cross with all sorts of shame, humiliations, with neglect and contempt."[2]

Her writings, in reality, give us the impression of a soul wholly united to Jesus suffering, without any other joy than the joy itself of *"suffering in loving."* We know the great vision in which our Lord showed her two pictures, one of a life filled with peace and consolation, and the other of a wholly crucified life, and how our Lord himself chose for her the latter.[3] On September 5, 1689, she wrote to Fr. Croiset: "I cannot live a moment without suffering, and the cross is my sweetest sustenance. Oh, what happiness to be able to share here on earth in the anguish, the bitter torments, the dereliction of the Sacred Heart!"[4]

A cherished practice of the Saint was one for the time of Jubilee, taught to her by our Lord himself. This practice consisted in "offering to the Eternal Father the ample satisfaction for sinners that he has offered to his justice on the cross whilst beseeching him to render efficacious the merits of his precious blood for all guilty souls."[5] St Margaret Mary practised many other exercises in which the Sacred Heart and the Passion are so united as to form but one object of the devotion.

6. *Devotion to the Blessed Virgin.*—Very much could be said on this subject. But the part of the Blessed Virgin in the devotion to the Sacred Heart, as offered to us by St Margaret Mary, is, after all, only the same part that she has

[1] *Contemporaines,* vol. i, p. 158 (187); revised under G., *Écrits de Mère Greyfié,* n. 12, p. 358.
[2] *Mémoire,* vol. ii, p. 323 (376); G., n. 50, p. 66.
[3] *Mémoire,* vol. ii, p. 333 (389); G., n. 66, p. 78.
[4] *Lettres inédites,* III, p. 119; G., CXXXII, 547.
[5] *Contemporaines,* vol. i, p. 160 (189); G., n. 95, p. 106.

in every Christian life. If the relations between the Blessed Virgin and the Saint are admirable, it is not so much because she is the disciple and the evangelist of the Sacred Heart, as because she is a great Saint of modern times, and because God made her understand by her own personal experience all that Mary effects in secret in every soul that strives to become holy. However, some features of her devotion to the Mother of God merit remark.

We know how our Lord, in order to keep her wholly for himself, confided Margaret Mary, from her childhood, to his Blessed Mother's care. "I give you in trust," he said to her, "to the care of my Blessed Mother, that she may mould you according to my designs."[1] For her, Mary was "a good mother." And she was as "a child" for Mary, speaking to her "as to her good Mother." It was that she might be "the daughter of the Blessed Virgin" that she entered the Order of the Visitation; and it was Mary who prepared her for her mission as apostle of the Sacred Heart. One day she saw her heart, quite small in appearance, between the Hearts of Jesus and Mary, "and the three formed but one." This happened, she says, "on the Feast of the Heart of the most Holy Virgin."[2] In these revelations, Mary is shown to us mediating to appease the anger of the Sacred Heart, and to obtain its favours.[3] She also it was who obtained that the Sacred Heart should be in a manner given to the keeping of the Visitation Order. "Come, my daughters, approach, for I wish to make you the depositaries of this precious treasure."[4]

In return, Margaret Mary did not separate Mary from Jesus. Many of her letters end with an assurance of tenderest affection "in the Sacred Hearts of Jesus and Mary."[5] Not alone does she honour the Blessed Virgin and cause her to be honoured, because "we could not do any act more pleasing to God than to honour his Blessed Mother,"[6] but she tells a novice that if she is "in everything a true daughter of holy Mary," Mary will make her "a perfect disciple of the Sacred Heart."[7] To those who wish to be the real friends of the Sacred Heart she promises, in return, that the Blessed Virgin will be their "special protectress to help them to attain to that perfect life."[8] She wished also that souls should unite themselves "in heart and

[1] *Mémoire,* vol. ii, 304 (356); G., n. 22, p. 46.
[2] *Contemporaines,* vol. i, p. 91 (122); G., vol. ii, p. 164.
[3] *Contemporaines,* vol. i, p. 266 (293); G., vol. ii, p. 170.
[4] *Vision of July 2,* Letter LXXXV (LXXXVI), vol. ii, p. 167 (201); G., CXX, 405.
[5] Letter IX, vol. ii, p. 16 (49); revised under G., IX, 241.
[6] *Avis,* LIII (LIX), vol. ii, p. 441 (502); G., LIX, 737.
[7] *Avis,* XIV, vol. ii, p. 388 (440); G., XXII, 670.
[8] *Lettres inédites,* III, p. 130; G., CXXXII, 554.

mind to the most Blessed Virgin . . . to render homage to the Incarnate Word . . . adoring him and loving him with her in silence." She sees the Sacred Heart offering his sacrifices to his Father "on the altar of the Heart of his Mother"; she implores, and would have us implore, "the divine Heart of Jesus living in the Heart of Mary to live and reign in all hearts."[1] She desires that the client of the Sacred Heart should ask "the Blessed Virgin to use all her influence, that *it* [the Sacred Heart] may cause the effects of *its* power to be felt by all those who shall invoke it."[2] The Saint herself learned from our Lord to keep close to the cross, "in the same dispositions as those of the Blessed Virgin"; to hear Mass in union with these dispositions; when receiving Holy Communion to offer to the Sacred Heart "the dispositions that she had at the moment of the Incarnation, trying to enter into them as far as possible, asking for them through her intercession, and saying with her: 'Behold the handmaid of the Lord'"; when making her meditation, to offer "the dispositions of the Blessed Virgin when she was presented in the Temple."[3]

Hence we can understand that she should ask Fr. Croiset to insert in his book on the Sacred Heart "the litanies of the Sacred Heart of the most holy Virgin."[4] A month later, on September 15, 1689, she returns to this matter.[5] In her letter of May 16, 1690, she reminds him of it. "Do not forget the litanies of the Heart of the most holy Virgin, our good Mother."[6]

For the Saint, devotion to Mary and to the Heart of Mary is inseparable from devotion to Jesus and to the Heart of Jesus.

7. *Prayer and Suffering for the Souls in Purgatory.*—The love of the Sacred Heart accompanies souls when they go forth from this life, when they have to be purified in the next. Hence we see St Margaret Mary filled with the compassion of the divine Heart for "its suffering friends," offering herself as a victim for them, and drawing from the treasures of the Sacred Heart for their relief. A good part of the first Feast of the Sacred Heart, celebrated at Paray, July 20, 1685, was devoted to intercession on their behalf. For, say the *Contemporaines,* "she wished that the rest of the day should be spent in praying for the souls in Purgatory, in leading [the novices] to our burial-place, where she made them say a lot of prayers for their relief."[7] She writes as follows to

[1] *Avis,* LIV (LV), vol. ii, p. 441 (502); G., LXX, 749.
[2] Letter XLIV (XLV), vol. ii, p. 86 (123); G., L, 323.
[3] *Contemporaines,* vol. i, p. 69 (100); G., n. 115-116, p. 116.
[4] *Lettres inédites,* vol. ii, p. 99; G., CXXXI, 534.
[5] *Lettres inédites,* III, p. 123; G., CXXXII, 550.
[6] *Lettres inédites,* IX, p. 200; G., CXXXVIII, 613.
[7] *Vie et Œuvres,* vol. i, p. 209 (239); G., n. 238, p. 216.

Mother de Saumaise : " The Sacred Heart of Jesus often gives his poor weak victim to the souls in purgatory to help them in satisfying his divine justice. It is during this time that I suffer pain a little like theirs, finding no rest day or night."[1] She speaks often of this purgatory of her soul and of what she suffered in these circumstances.

In return our Lord could refuse nothing to his beloved Spouse, and her exercises in honour of the Sacred Heart were of special efficacy for these suffering souls. It was because of this that she wrote to Mother de Saumaise : " If you knew with what ardour these poor souls beg for this new remedy, so supremely efficacious for their sufferings, for this is the name they give to the devotion to the Sacred Heart, and especially the Masses in its honour."[2]

In addition to the Masses, the Saint asks for Communions, acts of virtue offered in honour of the Sacred Heart, to satisfy the justice of God the Father through the merits of this Sacred Heart. She writes to Mother de Saumaise : " The help that I ask of you is this : nine exercises every day from now until the Ascension ; four of charity to honour the ardent charity of the Sacred Heart of Jesus, and five practices of humility in reparation for the principal humiliations inflicted on it in his Passion."[3]

In her " challenge " for the Octave of All Souls she gives her novices a regular method of prayer that will help for their own sanctification and at the same time benefit the suffering souls. " Here," she says to them, " is the way, it seems to me, that conforms most to the desire of the Sacred Heart, in which you may more faithfully fulfil the promise you made to it in favour of the holy suffering souls in purgatory. First, you will, as usual, place yourself in the Sacred Heart, consecrating yourself to it, and all that you say or that you think." Here follow different acts for the different moments of the day ; at such-and-such an hour " five exercises of purity of intention, with five acts of adoration in union with that which he offers to his Father in the Blessed Sacrament of the altar. You will offer them to God to satisfy his justice, making amends to him through the purity of the Sacred Heart for the want of purity of intention in those poor souls. . . ." And so on throughout the day, always in union with Jesus ; the practice of silence in union with " that of Jesus in the Blessed Sacrament " ; practices of charity in union with " the ardent charity of his divine Heart, to make amends for the faults of these poor souls " ; practices of humility in union with the humility of his divine Heart, ever also with the intention of making amends " for these poor afflicted ones "

[1] Letter LXXXVII (LXXXVIII), vol. ii, p. 178 (215) ; G., XCII, 416.
[2] Letter LXXXV (LXXXVI), vol. ii, p. 170 (207) ; G., XC, 408, n. *a*.
[3] Letter XX (XXI), vol. ii, p. 40 (77) ; G., XXII, 268.

through the merits of the Sacred Heart. "In the evening you will make a little visit to purgatory in the company of the Sacred Heart, consecrating to it all that you have done to implore of it that it would apply its merits to those holy suffering souls. And you will beg of them at the same time to use their power in obtaining for us the grace of living and dying in love and loyalty to the Sacred Heart of our Lord Jesus Christ by corresponding to all that he desires of us, without [making] any resistance."[1]

8. *Various practices.*—Various other practices (Litanies, Little Office, etc.) might be given here from the Saint's writings. Many of them resemble closely some of the practices that since the Saint's time have obtained widespread diffusion.

We know from her writings the various *Offices* to be fulfilled in the service of the Sacred Heart (disciple, servant, adorer, friend, promoter, mediator, the office of making reparation included). Writing to Mother Greyfié, she says, speaking of one of her religious: "It [the Sacred Heart] has given her her office, making her its Mediatrix. . . . It desires that there should be one amongst you who will render it the same service; but it wishes that she should be drawn by lot. . . . It also asks for one who will fill the office of *Reparatrix*. . . . And for you, your office will be to offer to this lovable Heart all the good that will be done in its honour."[2]

In a letter to Fr. Croiset she asks for "an association of this devotion [*to the Sacred Heart*] in which these associates would share mutually in one another's spiritual good works." Here we have the original conception of the Apostleship of Prayer and of the Guard of Honour. The Saint would have "a particular union with and devotion to the holy angels who are destined particularly to love it [the Sacred Heart], to honour and praise [it] in this divine sacrament of love; so that, being united and associated with them, they may supply for us in his divine presence, as much to render him our homage as to love him for us and for all those who do not love him, and to make reparation for all our irreverence in his holy presence."[3] This union with the angels is also realized in the fulfilment of the various offices.

[1] *Avis,* LIII (LIV), vol. ii, p. 440 (501); G., LIX, 735. For further details on this subject, see the little work written by one of the Helpers of the Holy Souls, *Le Sacré-Cœur, la Bienheureuse Marguerite-Marie et les âmes du Purgatoire,* Paris.

[2] *Lettres,* XLIV (XLV), vol. ii, p. 86 (123); G., L, 323. See also *Demeures dans le Sacré-Cœur,* vol. ii, p. 469 (531); G., LV, 725; and *La manière d'honorer les diverses vies de Notre Seigneur au Saint-Sacrement,* vol. ii, p. 465 (527); G., LVII, 730.

[3] *Lettres inédites,* II, p. 100; revised under G., CXXXI, 535.

ii

The Spirit of the Devotion

Love—The most ardent, the tenderest, the most generous, most devoted, most practical.

Let us not think that for St Margaret Mary devotion to the Sacred Heart consisted in nothing more than these practices. It does indeed consist in something more and something still better. It consists of a life wholly united to that loving Heart of Jesus, so as to feel what he feels, to will what he wills, to love what he loves, to please him by doing what he desires, and to please God by making his sentiments and his merits our own, and by offering the Sacred Heart of Jesus himself to his Father; a life wholly of love and of loving reparation.[1] No matter what the practices, the Saint considers them above all as exercises of love. To love the divine Heart that has loved us so much and that thirsts to be loved; to render it love for love; this, for her, is the foundation of the devotion.

She regards this reciprocity of love as its essence. Jesus, in his love for us, ardently longs to be loved in return.[2] The soul who understands this, lives but to love him and to make him loved by others. This love will take every form, and employ every means; it will pray, it will act; above all, it will suffer. But in everything it will be always love.[3] And con-

[1] See the *Challenge* to the novices to prepare themselves for the Feast of the Sacred Heart in 1685. It is too long to be quoted here in full. Here, however, are a few extracts from it:

"On awaking, you will enter into the Sacred Heart, and will offer it your body, your soul, your heart, and all that you are, that you may no longer use them but for its love and its glory.

When you go to pray, you will unite with your prayers his prayer in the Blessed Sacrament for you.

When you say your Office, you will unite it to the praise that he gives to God his Father in this divine Sacrament.

In hearing holy Mass, you will unite yourself to the intentions of this lovable Heart, praying it to apply to you the merits of it (the Mass) according to its adorable designs for you."

The whole day with its different exercises and occupations, its little sacrifices and opportunities for suffering, is directed to the Sacred Heart in the Blessed Sacrament. Even faults themselves are made to serve as profitable to the soul.

"And when you have committed some fault, you will go to his divine Heart and take from it the virtue that is contrary to your fault and offer it to the Eternal Father," etc. *Avis*, L (LI), p. 434 (495); G., LIII, 717.

[2] See *Lettres inédites*, VI, p. 180; G., CXXXV, 600.

[3] This is the lesson our Lord himself willed to give his servant, after her vow of perfection, on October 31, 1686. When she had written down the long list of her resolutions she was frightened. "In the multitude of all these things, I felt myself filled with such a great fear of failing (to keep) them, that I had not the courage to bind myself to undertake them." Our Lord reassured her, saying to her in the most secret depths

sequently, through love, the soul devoted to the Sacred Heart will live the life of Jesus in itself; its life will be the life of Jesus.

On September 15, 1686, she wrote to Mother de Soudeilles: "Lastly, I wish that we may be wholly devoted to the Sacred Heart of our Lord Jesus Christ, so as to live no longer but by his life, to love only his pure love, to act and to suffer only according to his holy intentions, allowing him to do in us and with us according to his good pleasure."[1]

Speaking of herself to Fr. Croiset (letter of April 14, 1689), she says: "Formerly I had three desires so ardent that I regard them as three tyrants that made me suffer a continual martyrdom without giving me any rest; and these [wishes] were, to love my God, to suffer, and to die for his love." But now she can no longer wish or desire anything. "Sometimes," she adds, "I should like to wish for their infliction, but I cannot. As I now no longer belong to myself, I have no longer any liberty nor power over myself. And here is the thought that consoles me; it is that the Sacred Heart of our Lord Jesus Christ will do all that for me. If I let him do it he will wish for me, he will love for me, and supply for all my weaknesses and for my faults."[2] And on August 10 she writes: "I would sacrifice everything without any reserve, my heart being no longer, as it seems to me, capable of any feeling except for the interests of this divine Heart, so that since it has shown me such mercy as itself to consecrate me to its love and its glory, I no longer have any concern as to how it will treat me. Provided that it is pleased, that suffices for me, whether it consoles or afflicts me, all that leaves me equally pleased as *it* is pleased. Provided, in a word, that I may love it—that is sufficient for me."[3]

Pages beyond number, written in a similar strain, are to be found in Margaret Mary's writings. Better than short extracts, a long passage from one of her letters will show us what is and what constitutes devotion to the Sacred Heart as understood by the Saint. Towards the end of October, 1689, she wrote to Sister de la Barge as follows: "Finally, this time, dear friend, we must all be consumed, without exception and without remission, in this glowing furnace of the Sacred Heart of our adorable Master, whence we must

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of her heart: "What dost thou fear, since I have answered for thee? . . . The union with my pure love will serve thee in the place of attention amidst the multiplicity of all these things." *Contemporaines,* vol. i, p. 252 (280); G., n. 253, p. 238.

[1] Letter XLVIII (XLIX), vol. ii, 95 (132); revised under G., LIII, 331.

[2] *Lettres inédites,* I, p. 82; revised in G., CXXX, 517.

[3] *Lettres inédites,* II (autograph), p. 91; revised under G., CXXXI, 529.

never depart. And after we have lost our heart of corruption in these divine flames of pure love, we must take from out of them a wholly new heart that will make us henceforth live a wholly renewed life with a new heart, with thoughts and affections altogether new, and that will produce in all our actions operations altogether new in purity and fervour—that is to say, there must remain no longer anything of ourselves, but this divine Heart of Jesus must take the place of our own so completely that he alone will live and act within us and for us; that our will be so completely suppressed by his that it may be able to act absolutely without resistance on our part; and lastly, that his affections, his thoughts, and his desires may take the place of ours, above all his love that will love himself in us and for us. And thus this lovable Heart, being all things to us in everything, we shall be able to say with St Paul that we no longer live, but that it is he who lives within us. . . . It seems to me that we should no longer breathe forth aught but flames of pure love, a crucifying love, a love that is completely sacrificed on the altar by the continual immolation of ourselves to the divine will, in order that it may be perfectly accomplished in us, that we may be perfectly content to love him and to let him do what he wills, whether he casts us down or lifts us up, whether he consoles us or whether he afflicts us; all must be indifferent to us. Provided that he is pleased, that should suffice for us.[1]

"Let us therefore love him, this sole love of our souls, since he has first loved us, and since he loves us still so ardently that he burns with this love continually in the most holy Sacrament. All that we need to become holy is to love this Holy of Holies. Who shall hinder us, then, from becoming saints, since we have hearts to love and bodies to suffer?"[2]

She ends this hymn to love by a kind of rhythmical couplet which tells of the advantages of love for the attainment of perfection. "It is his pure love alone that makes us do all that pleases him; it is this perfect love alone that makes us do all in the manner that pleases him; and there is nothing but this perfect love alone that makes us do everything when it pleases him."

[1] These last lines may be punctuated differently.

[2] Letter CVIII (autograph), vol. ii, p. 227 (275); revised under G., CX, 467.

CHAPTER IV

THE PROMISES

THERE is in circulation a small collection of the promises made to St Margaret Mary in favour of those who practise the devotion to the Sacred Heart and of those who propagate it.[1]

1. I will give them the graces necessary for their state.

2. I will give peace in their families.

3. I will comfort them in all their trials and afflictions.

4. I will be their secure refuge in life and death.

5. I will bestow abundant blessings on all their undertakings.

6. Sinners shall find in my Heart an ocean of mercy.

7. Tepid souls shall become fervent.

8. Fervent souls shall advance rapidly towards perfection.

9. I will bless every dwelling in which an image of my Heart shall be exposed and honoured.

10. I will give priests a peculiar facility in converting the most hardened souls.

11. The persons who spread this devotion shall have their names written in my Heart, never to be effaced.[2]

When and by whom was this collection made? I am unable to say. I cannot find it in the writings of Croiset, or Galliffet, or Nicollet.

These promises reflect the Saint's mind exactly and correspond with her statements. They are not, however, taken textually from her writings, and one of them—the most definite, if not the most important of them all—is not in this collection. We must therefore have recourse to the actual text as the Saint left it to us. Afterwards we shall say a few words on the "Great Promise."

[1] In 1882 an American Catholic had these promises translated into about 200 languages, and had them printed on a very pleasing picture of the Sacred Heart, which he distributed profusely in all parts of the world.

[2] It is now customary to add to these eleven promises that which has reference to the Communion on the nine consecutive first Fridays, and is called "the Great Promise."

i

Various Promises[1]

Special promises and general ones—The Saint's language —Exact texts, especially from the beginning of 1685.

The promises, as found in the Saint's writings, are so numerous that it is necessary to make a selection. Some of these promises have reference to particular persons or special circumstances. All the persons who enter into the Saint's views, who assist her, who do good to her, who labour to spread the devotion so dear to her, are the objects of special favours, already granted or specially promised. Foremost amongst those thus favoured are Mother de Saumaise, Mother Greyfié, Sister Jeanne-Madeleine Joly, Fr. Croiset, etc. . . . None of these call for particular mention here. We shall confine ourselves to the general promises made to all who practise the devotion.

In treating of this subject, St Margaret Mary seems to observe in her language a graduation of certainty and precision. From the very beginning Jesus made her understand that he would pour out his grace on all those who should interest themselves in this lovable devotion. It was not until the beginning of 1685 or 1686 that the promises became more exact and more positive.

In her manner of expression the Saint varies. At times she speaks, as it were, in her own name; at other times, in the name of our Lord. This depends, in part, on the persons to whom her letters are addressed. When her correspondents are not in her confidence with regard to her intimate communications with our Lord, she is more reserved. But at times it would seem, also, that she says what is in her mind, without having specially in view any distinct promises of our Lord.[2]

[1] For the promises of the Sacred Heart in general, amongst many others, the following may be consulted: *Le Règne du Cœur de Jésus*, vol. v, p. 558-681; Franciosi, *Les promesses de N.-S. J.-C.*, Montreuil-sur-mer 1895; small books in which is reproduced the text of promises made to those persons who are devout to the Sacred Heart, and in favour of France; Frécenon, *Les promesses du Cœur de Jésus*, 1892; Guillaume, *Les promesses du Sacre-Cœur*, Brussels 1900; Terrien, *La dévotion au Sacré-Cœur*, Paris 1893, conclusion, pp. 359-375; Van den Bosch, *Les douze promesses du Sacré-Cœur de Jésus* (translated from the 3rd Flemish edition, Oostaker, Ghent 1901); the Chanoine Gonon, *Un mois du Sacré-Cœur*, Lyons and Paris 1914. The promises form the subject of Meditations 18-29, pp. 127-196.

[2] We see this clearly in a letter to Mother de Saumaise, dated February 17, 1687. With her there is nothing to hide. Our Lord "wishes that I should speak to you, without ceremony, unreservedly, as a daughter to a good mother." And yet in her words there is a mingling of two influences, of ideas that occur to her and of lights that she

Whether she speaks in her own name or in the name of Jesus, the Saint's flow of language is inexhaustible on the subject of the advantages of this devotion. But it is the promises that we are considering at present. Here are some characteristic passages on this subject.

On August 24, 1685, writing to Mother de Saumaise, she says: "It [the Sacred Heart] has once more made [her] understand the great pleasure that *he* takes in being honoured by his creatures, and it seems to her that he promised her then that all those who would be devoted to his Sacred Heart should never perish, and that as he is the source of all blessings, he will pour them out abundantly in all the places where the image of his Sacred Heart shall be placed, there to be loved and honoured, and by this means he would reunite the families that are divided; that he would protect those who should be in pressing need; that he would pour out the sweet unction of his ardent charity in all the communities in which this divine image should be honoured, that he would avert from them the chastisements of the just anger of God by restoring them to his grace when they would have fallen from it, and that he would give a special grace of sanctification and of salvation to the first person who would give him the pleasure of having this holy image made."[1]

We find similar things in a letter to Mother Greyfié, an extract from which is quoted by the *Contemporaines*.[2]

In another letter to the same religious, written in January, 1686, she says: "It seems to me that he has made me see that several names were written in it [*the Sacred Heart*] because of the desire which they have of seeing it honoured,

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receives. "Here is *what occurs to my mind* on the subject of our Institute: that our Father Saint Francis . . . has asked for someone to assist him. . . . And that the Sacred Heart of Jesus has been accorded to him. . . . And that it is through the mediation of the Blessed Virgin that he has obtained this powerful Protector. . . . On those who will put themselves under his adorable protection he will pour out abundantly the treasures of his sanctifying grace. . . . It seems to me that *he has made me understand*. . . . You see, my dear Mother, how my wretched heart reveals to you simply *its thoughts*, which I ask you to keep secret, for I do not wish that anyone should give any credence whatsoever to *my thoughts—nor to what I say which is neither revelation nor vision*. . . ." Letter LIV (LV), vol. ii, p. 107 (143); G., XXXV, 295, and CXI, 473. It is clear, on the other hand, that these things are only known through supernatural manifestations, and they are presented to us as such, whether, as here, even with the words, "*he seems to have made me understand*," or in many other places. See, for example, Letter XLV (XLVI), vol. ii, p. 87 (124); G., LI, 324.

[1] Letter XXXII (XXXIII), vol. ii, p. 64 (101); G., XXXVI, 296.

[2] Letter XXXIII (XXXIV), vol. ii, p. 68 (105); *cf.* vol. i, p. 221 (250); G., XXXVII, 299; *cf.* vol. i, p. 367.

and that, for this reason, he will never permit them to be effaced from it."[1]

But nowhere in her writings is the Saint more explicit than in her letters to Fr. Croiset. In a letter of August 10, 1689, after having spoken to him of the "great number of souls that this devotion to his divine Heart will withdraw from the way of perdition to restore to that of salvation," she adds: "It is this that gives him such an ardent desire to be known, loved and honoured by men in whose hearts he so greatly desires to establish by this means the empire of his pure love, that he promises great rewards to all those who will devote themselves to the establishment of its reign. . . . I would wish to be dissolved in thanksgiving and gratitude to this divine Heart for the great favours it has shown us by wishing so much to make use of us in helping to make it known, loved and honoured; to which [service] it has attached infinite blessings for all those who will exert themselves for this end as much as they possibly can, according to its inspiration. . . . It makes known that this desire [to be loved and honoured by men] is so excessive that to all those who will consecrate and devote themselves to it, in order to give it this pleasure of rendering to it and procuring for it all the love, the honour and glory that they possibly can . . . it promises that it will never let them perish and that it will be their assured refuge against all the snares of their enemies, but above all at the hour of death; in so far as they would take trouble to increase the reign of its love in hearts, so would this divine Heart receive them lovingly; it would assure their salvation, taking care to sanctify them and [to make] them great before the Eternal Father; and that as it is the source of all blessings, it would pour these out abundantly in all places where the image of the Sacred Heart would be honoured, because its love urges it to bestow the inexhaustible riches of its sanctifying and salutary graces upon souls that are of good will, simply seeking hearts to fill them with the sweet unction of its ardent charity, that they may be consumed and entirely transformed into itself. It wishes for humble, obedient minds who have no desire to know or learn anything but what is its will, that they may accomplish it. Further, that by this means it would reunite families that were divided, and would protect those who were in straits, and that it would pour out the sweet unction of its charity on all religious communities in which it should be honoured

[1] Letter XXXIV (XXXV), vol. ii, p. 70 (107); G., XL, 303. She adds immediately: "But he does not tell me that its friends will have nothing to suffer, because he wishes that their greatest happiness should consist in sharing its sorrows." Here we see that she does not forget what are the conditions to which those who would lead a truly perfect Christian life must submit.

and which should place themselves under its special protection; that it would keep all their hearts united so as to make of them but one with it, and that it would avert from them the chastisements of divine justice, and would restore them to its grace when they had fallen from it. . . If it were permitted to me to make known the infinite treasures that are hidden in this precious treasury, and with which it enriches and endows its faithful friends . . . if we could understand this, we should spare ourselves in nothing to procure for it the pleasure that it desires with [so much ardour]."[1]

Some of these promises are meant for the promoters, but the rest are for everyone. And, considered as a whole, they show that everyone has a share in them according to the measure of his devotion.

In a letter dated September 15, 1689, the Saint returns to the subject.

She considers this devotion as one of the means of which our Lord wills to make use "to save a great number of souls from perdition by destroying the empire of Satan within them, in order to set them once more, by his sanctifying grace, on the way of eternal salvation. This is what, it seems to me, he has promised his unworthy slave, showing her that this devotion is one of the last efforts of his love for men, in order that, by placing before them in a special representation his divine Heart, pierced by love for their salvation, he might be able to assure their salvation, and this by not allowing one of those who would be consecrated to him to perish, and this because of the great desire he has to be known, loved and honoured by his creatures, and in order that he might in some manner satisfy the ardent desire of his love to pour itself out by bestowing upon them in abundance all sanctifying and salutary grace. And he will be to them an assured refuge at the hour of death, to receive and to defend them from their enemies. But for this they must live conformably to his holy maxims." This promise is for everyone.

A special promise is given to promoters. "For those who devote themselves to making him known and loved—oh, if I could and if it were permitted me to mention all that he has communicated to me concerning the rewards that they will receive from this adorable Heart, you would say, like me, that happy are those whom he will employ in the execution of his designs! . . . And the reason why I am not permitted to speak of the rewards that he promises to those whom he will employ in this holy work is that they may work without any other interest than that of his glory, and in return for his love."[2]

A little farther on in the same letter she writes: "There is

[1] *Lettres inédites,* II, pp. 87-91; revised under G., CXXXI, 526-529.
[2] *Lettres inédites,* III, pp. 117-118; revised under G., 546-547.

nothing gentler or sweeter, and at the same time nothing stronger or more efficacious, than the sweet unction of the ardent charity of this lovable Heart to enable its preachers and faithful friends to convert the most obdurate souls and to penetrate the most hardened hearts by the power of their words, which it will render like a fiery sword that will cause the iciest hearts to melt into its love."[1]

Again, once more we have the same subject presented to us in another form: "This divine Heart is an inexhaustible fountain whence flow unceasingly three streams: the first, of mercy for sinners in whom the spirit of contrition and penance is excited; the second, of charity that spreads everywhere for the assistance of all the unhappy creatures who are in some distress, and particularly for those who seek after perfection, [who] will find in it, through the medium of the holy angels, the means of overcoming obstacles; from the third flow love and light for the true friends whom it wills to unite to itself, in order to communicate to them the knowledge of itself and of its maxims, so that they may consecrate themselves wholly to the procuring of its glory, each in his own way; and of these the Blessed Virgin will be the special protectress, that they may attain to this perfect life. Further, this divine Heart will be, for all those who will honour it during life, the assured refuge and haven at the hour of their death. It will defend and protect them."[2]

Nowhere in the Saint's writings are these promises in their entirety so well set before us as in a fragment of a letter written to a Jesuit Father, perhaps to Fr. Croiset. "Why cannot I relate," she says, "all that I know of this lovable devotion, and reveal to the whole world the treasury of grace that Jesus Christ has hidden in this adorable Heart, and designs to pour out in profusion on all those who will practise it? . . . Infinite is the wealth of graces and blessings that are contained in this Sacred Heart. . . . I do not know of any devotion in the spiritual life that is better suited to raise a soul in a short time to the highest perfection, and to cause it to enjoy the real sweetness that is found in the service of Jesus Christ. Yes, I say it boldly, that if people knew how pleasing it is to Jesus Christ, there is no Christian, however little love he may have for this lovable Saviour, who would not at once practise it. Try all you can that at least persons in religion may embrace it, for they will derive from it such help that no other means would be required to restore the most ill-regulated communities to their first fervour and to the most exact regularity; and to bring those who live in the strictest regularity to the highest perfection.

[1] *Lettres inédites*, III, p. 128; revised under G., 553.
[2] *Lettres inédites*, III, pp. 129-130; revised under G., 554.

"Persons in the world by means of this lovable devotion will find all the helps necessary for their state [in life]—that is, peace in their families, relief in their labours, the blessing of heaven on all their undertakings, consolation in all their troubles; and it is precisely in this Sacred Heart that they will find a place of refuge during their whole life and, above all, at the hour of death. Ah, how sweet it is to die after having had a tender and constant devotion to the Sacred Heart of Jesus Christ!

"My divine Master has made me know that those who labour for the salvation of souls, if they have a tender devotion to his Sacred Heart, and if they labour to inspire everyone with it [this devotion], and to establish it everywhere, shall be successful in their labours and shall know how to touch the most hardened hearts. Lastly, it is plainly to be seen that there is no one in the world who would not receive from heaven all kinds of help if he had for Jesus Christ a truly grateful love, such as is shown to him by devotion to his Sacred Heart."[1]

ii

The Great Promise[2]

Text—Meaning—Unique character.

There is another promise that has not so far been found anywhere in the autograph writings of St Margaret Mary —that known as "the Great Promise."[3] In the early treatises on the Sacred Heart there is very little mention of

[1] The text is taken from Croiset. *Abrégé*, p. 57; *cf.* Letter CXXXII (CXXXIV), vol. ii, p. 285 (334). *Contemporaines*, vol. i, p. 289 (317); G., CXLI, 622. The two texts differ somewhat in some of the modes of expression. See Chapter I, p. 14.

[2] See A. Hamon, *Le texte de la grande promesse du Sacré-Cœur*, in *Les Études*, June 20, 1903, vol. xcv, p. 854; X. M. Le Bachelet, *La grande promesse du Sacré-Cœur, ibid.*, August 5, 1901, vol. lxxxviii, p. 385, with bibliography; A. Vermeersch, *La grande promesse du Sacré-Cœur*, Paris 1903; in *Pratique et Doctrine de la Dévotion au Sacré-Cœur de Jésus*, Tournai, Part II, c. iii, pp. 555-594; A. Boudinhon, *Les neuf premiers Vendredis* in *La Revue du clergé*, 1903, vol. xxxvi, p. 113; R. de la Bégassière, article on *Le Cœur de Jésus* in the *Dictionnaire apologétique*, Jaugey-d'Alès, vol. i, cols. 582-583, Paris 1909. Fr. Dominic Galeazzi, S.J., has devoted a large volume to this question, *De praecipuo e promissus SS. Corde Jesu, seu de novem communionibus. Dissertatio historica et theologica*, Rome, 1910, 237 pages. *Cf. Études*, January 5, 1911, vol. 126, pp. 108-110 (article by Fr. Le Bachelet, who, I think, no longer maintains the position he took up in *Études*, August 5, 1901, vol. 88, p. 385, which was disputed by Fr. Vermeersch, *Études*, June 5, 1903, vol. 95, p. 593; Fr. Vermeersch's doctrine is ours). More recently has appeared *La grande promesse du Cœur de Jésus*, by Fr. Miguel Garcia Estébanez, S.J., a historical, theological and practical study, translated from the Spanish by a religious of the Carthusian Order, Paris 1913.

[3] It is not to be found in Croiset nor in Galliffet. The *Contemporaines* refer to it, as do Languet and Nicollet.

this promise; it is only in these later days that it has attracted the special notice of theologians. It would seem as if they were afraid to speak of it, whether because they did not wish to give a handle to opponents, or that they might not seem to encourage a presumptuous feeling of security. In fact, it does indeed scandalize those who do not believe in love, who do not know what love means. But they who understand the Sacred Heart understand also this promise. We find this promise spoken of by Margaret Mary in a letter to Mother de Saumaise, date uncertain (the Paray edition gives May, 1688). The autograph letter is missing, and the copy, as we have it, has undergone, as usual, some correction. These corrections are, however, wholly grammatical. The published text is as follows:

"One Friday during Holy Communion, he said these words to his unworthy slave, if she is not mistaken: I promise thee, in the excessive mercy of my Heart, that its all-powerful love will grant to all those who go to Communion on nine first Fridays of the month the final grace of repentance; they shall not die in its disfavour nor without receiving the Sacraments, my divine Heart becoming their assured refuge at that last moment."[1]

The promise is absolute, conditional only on the receiving of Holy Communion the specified number of times and on the days mentioned. Obviously, those who receive Holy Communion must have the right dispositions and offer their Communion in accord with the intentions of the Sacred Heart. Our Lord does not promise us that we shall persevere in doing what is good during the whole course of our lives; nor does this promise mean (the context shows this more clearly than the text itself) that we shall receive the last Sacraments on any hypothesis. It is final perseverance that is promised, and this in itself comprehends repentance and the last Sacraments in the required measure. In reality the promise concerns sinners more directly than pious souls, and by being attached to a definite practice of the devotion to the Sacred Heart it only emphasises what the Saint has said many times of those in general who are devoted to the Sacred Heart—namely, that they could never be lost eternally.

[1] Letter LXXXII (LXXXIII), vol. ii, p. 159 (195); G., LXXXVII, 397. The *Contemporaines* have *excess of mercy,* instead of *exceeding mercy, nine first Fridays of every month in succession; the grace of final repentance, no one dying in my disfavour; and that it will become their assured refuge in this last hour.* I, p. 291 (318); revised under G., n. 277, p. 261. These are, as we see, purely grammatical differences. A. Hamon found in a MS. kindly sent by M. Dechelette, the learned archæologist (who was killed during the war), a text that seems to be that of the Saint herself. It differs from the printed text only in the words: *Et* un jour; *il fût dit* ces mots; *Des* mois de suite; la grace de la pénitence *finale: ne mourant* point; *se* rendant (without the words *mon divin Cœur*) leur asile *assuré.* The text, therefore, is substantially very accurate.

In the Saint's writings mention is made of promises attached to other exercises having a certain analogy to the Great Promise.[1] But there is always some difference. The chief one is this: with regard to all these other promises there is nothing to show that the favour promised is to a single exercise of devotion. Similar remarks might be made with regard to promises of the same kind found elsewhere, in St Gertrude, for example. If I am not mistaken, the conclusion will always be that the "Great Promise" is something unique.

It is not clear that there is no encouragement here to do wrong, but an admirable grace and a great help to lead a good life?[2] Jesus has not said that he will save those who continue to commit sin. But he will give a powerful grace to avoid sin, and finally a grace all-powerful to enable one who has sinned to rise at last from sin.[3]

[1] According to the *Contemporaines*, those that come nearest to it are the following: "One day of the Annunciation our Lord made known to me that I should honour his humiliations by twenty-four *Verbum Caro* in honour of the hours that he dwelt in the virginal womb of his holy mother, promising me that those who would be faithful to [this practice] should not die without receiving the benefit of his Incarnation through the holy Sacraments." *Vie et Œuvres*, vol. i, p. 114 (143); G., n. 111, p. 115. Another practice is recommended likewise; "He told me lovingly he desired that on all Fridays I should come to adore him thirty-three times on the tree of the cross, which is the throne of his mercy, prostrating myself humbly at his feet and trying to keep myself in the dispositions of his holy Mother during the time of the Passion, offering all this to the Eternal Father with the sufferings of his divine son to supplicate from him the conversion of hardened sinners. For those who will be faithful to this practice, he will be favourable to them at death." *Vie et Œuvres*, vol. i, p. 69 (100); G., n. 115, p. 116; *cf.* vol. ii, p. 154.

[2] Cf. *Imitation*, I, 25, n. 2: *What wouldest thou do if thou knewest thou wert predestined? Do now what thou wouldst do then, and thou canst rest in peace.*

[3] The Saint's assertion is no more absolute here than elsewhere. But having regard to the sincerity of the witness it affords a guarantee of the true mind of a saintly soul. And as we have solid reasons for believing in the Saint's supernatural mission, these same reasons hold good for the reality of the promise. The question does not directly involve the authority of the Church. Nevertheless, from the fact that she has canonized Margaret Mary, from the fact that ecclesiastical authorities allow the preaching of the Great Promise, finally from the fact that the Saint's holiness practically implies the truth of her mission, we may lawfully conclude: 1st, that in the mind of the Church such a promise contains nothing contrary to faith or morals; 2nd, that there is nothing imprudent or rash in believing in it, or in appealing to it as an incentive to practise the exercise of the nine Fridays. The objection founded on the doctrine of the Council of Trent as to the uncertainty of salvation has no bearing in the present case any more than that which would find in it an encouragement to sin. Therefore there is no reason to extenuate the promise as some theologians have done, who, in explaining it, have almost rendered it devoid of meaning.

PART II

DOCTRINAL EXPLANATIONS

INTRODUCTORY

TO understand devotion to the Sacred Heart, our studies must combine research in the domains both of history and theology. In the form in which it has been propagated amongst the faithful and has been accepted and sanctioned in the public worship of the Church, it rests chiefly on the revelations made to St Margaret Mary. But, strictly speaking, it is not grounded on these revelations; it is based on theology; for itself and in itself it has received the Church's sanction.

To develop the theological conception of the devotion, whilst at the same time keeping in touch with the historical facts, is our present purpose. For theology has not to treat of an abstract idea, but of the devotion to the Sacred Heart as it is in reality. In its present actual form, as a recognized and public cultus, it is the fulfilment of the mission given by Margaret Mary.

This is a living devotion. It admits of development, and, in fact, is actually in process of development. From time to time the Church intervenes to signify her acceptance or approval of one or other fresh development. But the Church's acceptance is preceded by this development, and it is precisely because it is lawful and consistent with the object of the devotion that it is accepted by the Church.

At once, we see how complicated is this theological study, and how it must, of necessity, at one and the same time, take into consideration the nature of things, historical facts, the actual trend of popular feeling, official documents, and the practices commonly observed.

By making use of the various sources of information, we shall acquire a knowledge of this devotion, of its object, and of the foundation on which it rests; the spirit by which it is characterized and the special observances that it enjoins; in a word, we shall understand it. Generally speaking, authors add some chapters on its excellence, its end or aim, its practices. But all that belongs to theology in such chapters will naturally form part of our discussion when we come to treat of the various points we have indicated. However, it may prove instructive to compare the devotion with those that are analogous to it, in order to see wherein the resemblance lies and the points on which it differs from them. For this purpose, we shall later append a few words.[1]

[1] As the bibliography of the subject would far exceed the limits of a note, we shall give it at the end of the book under the heading, *Bibliographical note* (*list of references*); in this the various works from which quotations have been given in the text, or at the bottom of the page, will be clearly indicated.

CHAPTER I

THE PROPER OBJECT OF THE DEVOTION TO THE SACRED HEART

FROM its very nature, this question is a complicated one, and it is rendered still more so by difficulties of terminology. Omitting all terms that are too technical, we shall endeavour to study the ideas that belong to our subject in themselves, and to express them in simple, everyday language. But for a right understanding of our subject, we must, first of all, recall to mind the various significations attached to the word *heart,* according to the sense in which people use it in ordinary conversation.

i

The Meaning and Use of the Word Heart

The material sense—Symbolic sense—Figurative sense—Metaphor and symbol—The word Heart used in the sense of the person.

It is in the material sense of the physical organ, the heart of flesh, that we first of all use the word; next we employ it in the figurative sense, in which there is no longer any direct question of the heart as a physical organ, but rather of something that we conceive as connected with it. We say, speaking of an individual, "that man has a heart—a noble heart—a bad heart." The Latin poet, in the phrase *Nilne salet laeva sub parte mamillae?* shows us that the idea of the material heart always underlies these formulas. We see this in the familiar phrases, "Have you nothing that beats within your breast? Is it a stone you have in place of a heart?" In all such phrases, clearly, it is not with the material heart that thought is concerned; the expression belongs to the moral order.

What is this moral sense, and what is the nature of the connection felt between the heart as the physical organ and the moral idea that is expressed? A discussion on this question would require much time, inasmuch as this moral sense is complex, and in various languages is often differently interpreted; at times, even in the same language, the interpretation varies. The vague impression that there is a connection between the physical organ and the moral idea results from our preconceived ideas about the physiology of the heart and of its function in animals, especially in man. For example, we all know that in Latin *cordatus homo* means

a *man of good sense* rather than a *man of heart*,[1] whilst the word *heart* in English, as in French, conveys sometimes the idea of love, sometimes of courage; at other times, of noble sentiments, of a life emotional, intense and deep. A system of physiology, defective as science, has given, as is well known, to the heart an insufficiently defined, and at the same time, an excessive rôle as the organ of our whole interior life.

To understand devotion to the Sacred Heart, it is not necessary that all these problems should be solved. A few general ideas will suffice to enlighten us as to its object, and the grounds on which it is based. The devotion itself, as it is understood and practised in the Church, will enable us to choose from amongst these somewhat confused notions such as may be helpful to us in forming a clear, exact conception of it. Meanwhile, after a rapid survey of the facts, let us see what information we can gather from the ordinary language of everyday life.

(*a*) The first idea suggested to us by the word *heart* is that of the physical organ, of which everyone has some confused notion, which is represented to us in the conventional manner familiar to us, which we feel beating within our breast and in some vague way understand to be intimately connected with our physical life, that is marked by the rhythmical beatings of the heart; connected also with our interior life in its moral relations and in its emotions, whose echo we seem to hear in the various states and in the beatings of that heart.

(*b*) Because of this vaguely understood connection, the physical heart is usually accepted as the symbolic sign, the emblem of that emotional and moral life connected with it, and according to our ideas and in our mode of expression, summarized in it. Hence the place given to the heart in the language of signs and of actual everyday life. When we wish to convey that a person has revealed his secret sentiments, we say, "He has *opened his heart* to us." When we want it to be understood that we are deeply moved, we say, "My *heart throbs*." When we talk of someone *giving his heart*, we mean that he has given his love to someone.

(*c*) In this symbolic language we must always differentiate the *sign* or *symbol*, the *thing signified*, the *ground* of the significance. Here the physical organ, the heart of flesh, is

[1] In many cases the Latin word *pectus* corresponds better than *cor* to our word *heart*. The Latins sometimes use it in contradistinction to *cor* as we use *heart* in opposition to *head*. In this sense the saying of *Plautus* is often quoted in speaking of women: *Eam des . . . cui sapiat pectus; nam cor non potest, quod nulla habet.* The word *viscera* is also very much used to denote *love, the heart, tenderness*, as: "*to have the bowels of a father*." Thus St Paul says to the Philippians that he longs for them all ἐν σπλάγχνοις Χριστοῦ, "in the bowels of Jesus Christ"—*in visceribus Christi*. The same word occurs in the *Benedictus*—*Per viscera misericordiae Dei nostri*, διὰ σπλάγχνα ἐλέους.

the sign or symbol; the interior life, the emotional and moral life, more particularly *love,* is the thing signified; the connection between the physical heart and that interior life, in its moral relations and in its emotions, is the ground of the significance.

This figurative language is less analytical than spoken language, but it is expressive, quickly grasped, intelligible to those who understand it; when to it are added words, it is pre-eminently the language of man, conveying to us at one and the same time the image and the idea, the thing and the thought of it.

(*d*) It sometimes happens that for us the symbol loses all its material meaning. We forget the sign, and see nothing but the thing signified. The French word *âme*[1] no longer clearly and consciously conveys to a Frenchman an image of the *breath* which was taken to represent the soul when the word was applied to the principle of our life. Similarly, it may happen that *courage* or *love* will be the only thing suggested to us, at least directly, by the word *heart;* in this case, language retains some trace of symbolism, but in the mind we have no other symbol than the word itself. The *heart* ceases to be a real *thing* that signifies another real thing; it is a sign, but nothing more than a *sign,* though still a reminder of the origin of the word. So we call it a figure of speech, and the word *heart,* figuratively and metaphorically, stands for *love.* We see the difference between the *symbolical* expression and the *metaphorical* expression. The symbol is a *thing* that recalls something else; the metaphor is a figure of speech in which a *word* is used for something else than what it properly signifies.

(*e*) The growth of opinions and of controversies has led those who have studied closely the devotion of the Sacred Heart to distinguish, with regard to our Lord, in the same way that we do with regard to ourselves, the physical organ, the *heart of flesh*—the *heart as symbol*—the *heart as metaphor.* The physical organ, the heart of flesh, is the organ in which love makes itself felt. The heart employed as a symbol is the physical organ, but considered as conveying an idea, as the emblem of love; the heart in a metaphorical sense signifies love, but in this case there is no direct reference to the organ to which the word owes its origin. These terms are imperfect, but they are concise and easily understood; once explained, they will serve to recall and summarize the ideas that they stand for. We shall use them as occasion requires.

(*f*) Finally, it is certain that in ordinary everyday language we constantly use to express the whole of anything a word

[1] *Âme,* from Latin *anima,* meaning both *breath* and *soul.*

that implies a part. Thus, we use the word *heart* in the sense of the *person*. Speaking of an individual, we say: *What a noble heart.* We do not mean that the mode of expression is a matter of indifference, as if it were one and the same thing, in speaking of our Lord, to say *Jesus* or *the Sacred Heart*. To make use of the word *heart* signifies that we regard the person as affectionate, courageous, etc., in his affective and moral life. Now is it the heart of flesh which is thus taken for the person? Is it the symbolic heart? Is it the metaphorical heart? It does not seem to be the heart of flesh in itself. It is rather the symbolic or the metaphorical heart—sometimes the one, sometimes the other—according as our thought is occupied with the symbol or with the thing signified.

ii

The Heart of Flesh the Object of the Devotion to the Sacred Heart

Two dangers to be avoided: to consider the organ only, not to consider it at all—The physical organ is an object of the devotion.

Worship is always paid to the person; therefore, it is Jesus Christ himself whom we honour in honouring his Heart, just as when we kiss a person's hand, it is to the person we pay homage. But here it is a question of the special and particular object of worship. What is, thus understood, the object of the devotion to the Sacred Heart? It is the Heart of Jesus. But is it the heart of flesh, the physical organ, considered as apart from him, by itself, or as a part of himself united to him? Is it *love* alone? Is it the heart of flesh as emblem of his love? These three questions have been asked; the third alone is to be answered in the affirmative.

The enemies of the devotion, Jansenists and rationalists, have affected to regard it as nothing but the worship of the physical organ, the heart of flesh, and as such they have attacked it. As far as my knowledge goes, I have never heard of anyone who understood the devotion in this restricted, exclusive sense. Those who, like Galliffet or Perrone, insist that it is to the physical organ, the heart of flesh, the worship is rendered, in doing so mean that it is not only to love, to the heart in a metaphorical sense that worship is given, but they do not mean to exclude the heart used as a symbol, nor love thus symbolized.

Some of those enemies who, whilst not wishing—good Jansenists as they were—to break openly with the Church, yet wanted to hold to their own ideas, advanced the theory of the worship being given to the heart in a metaphorical sense, or, in other words, to love. When Clement XIII, in

1765, gave his approval to the devotion that they had fought so bitterly against, they sought to triumph over it even in the hour of their defeat. The decree ran as follows: "The Sacred Congregation of Rites, seeing that the worship of the Sacred Heart has already spread throughout almost all parts of the Catholic world, and understanding that the concession of a Mass and of an Office has no other effect than to increase and to develop a cultus already established, *and to revive symbolically* the remembrance of the divine love through which the only Son of God has taken our human nature, and, obedient even unto death, has given to men, as an example, according to his own words, the meekness and humility of his Heart, *intelligens hujus missae et officii celebratione non aliud agi quam ampliari cultum jam institutum, et symbolice renovari memoriam illius divini amoris, quo unigenitus Dei Filius humanam suscepit naturam, et factus obediens usque ad mortem, praebere se dixit exemplum hominibus, quod esset mitis et humilis corde.*"[1] It was no longer possible to assert that the Church refused to sanction the devotion. But it was now maintained that the word *symbolice* proved that she did not sanction devotion to the heart of flesh, the physical organ, and that she substituted for it devotion to the symbolic heart, as if this were placed in opposition to the heart of flesh and confounded with love, or the heart used as a metaphor. Some people, good Catholics in other respects, frightened by the outcry of the Jansenists and the freethinkers, adopted this wrong interpretation. So did Feller in the eighteenth and some others in the nineteenth century.[2]

The evidence of the documents refutes this theory. In fact, it is obvious that in the devotion to the Sacred Heart, the heart of flesh is applied to. It was in this sense that Margaret Mary understood the words spoken by our Lord when he showed her his Heart: "Behold this Heart which has so loved men that it has spared nothing to testify its love for them, even to exhausting and consuming itself." It was so explained by Fr. Croiset, Fr. de Galliffet, and by all those who understood the devotion as it was understood by the Saint. In the same sense was it understood by the Postulators of the Cause in 1697, in 1727 (in the latter year Fr. Galliffet himself was Postulator) and in 1795; nor were the enemies mistaken as to the meaning. For it was against devotion to the heart of flesh that they railed in terms equal to those used by the Protestants against the belief in the Real Presence in the Eucharist. They said, it is true, that

[1] Quoted by Nilles, Bk. I, Part I, chap. iii, § 4, vol. i, p. 152.

[2] See the erroneous interpretation given by the Continuator of Fleury, Scipio Ricci, de Pannili and others in Nilles, vol. i, pp. 161, 162, 222, 353, 354, 364, 368 ff., and *passim*.

the concession granted by Clement XIII, in 1765, by substituting the symbolical heart for the real heart, had changed the position of affairs. The decree quite clearly says the contrary—*nihil aliud agi quam ampliari cultum jam institutum.*

The Holy See, in 1765, gave its approbation to the same doctrine to which approval had been refused in 1729. The Polish bishops, in their petition, could not more clearly explain the sense in which they understood the object of the worship. And it was to this petition that the Sacred Congregation of Rites acceded, *annuendum censuit,* mentioning expressly that they set aside the decisions given in 1729, *praevio recessu a decisis sub die* 10 *Julii,* 1729.[1] Pius VI now undertook the final settlement of the question. In the Bull *Anctorem fidei,* issued in 1795, referring to the malevolent insinuations of the Synod of Pistoia against those who, in honouring the Sacred Heart, "forget that the most holy flesh of Christ or any part thereof, even his whole humanity, if it is separated or abstracted from the divinity, cannot receive the worship of *latria,*" the Holy Father observes, "As if the faithful in their adoration of the Heart of Jesus were separating or abstracting it from the divinity, whilst they are adoring it as the Heart of the Person of the Word (Incarnate) to whom it is inseparably united, just as the lifeless body of Christ, nowise separate or prescinded from the divinity, was adorable during the three days after death that it lay in the sepulchre."[2] In answering the insinuations of the pseudo-synod, the Pope does not deny that the faithful adore the heart of flesh; he maintains that they are right in adoring it as they do.

Were there no other argument, it would suffice to recall that in the Office of the Sacred Heart, as also in the documents relating to St Margaret Mary, there is constant reference to the Heart that was pierced by the lance. Thus it is, indeed, to the heart of flesh[3] that worship is rendered.

iii

The Heart of Flesh, the Emblem of Love

The object of worship is the heart of flesh, not in itself and for itself, but as the symbol of love.

The devotion is paid to the heart of flesh, but it is not confined to it alone. The whole of the sacred humanity of Jesus Christ is worthy of adoration. But the Church never separates any one part, however excellent it may be, to render

[1] Nilles, vol. i, p. 153.
[2] In Nilles, vol. i, pp. 353-354.
[3] See in Nilles, Bk. I, Part II, chap. iii, vol. i, pp. 350 ff., the documents here alluded to, as well as many others.

to it alone a special worship. As if instinctively, she fears the indiscreet fervour of those who, in their desire of worshipping now one part, now another, would know no limits. This was an objection constantly urged against the devotion. And the promoters found themselves called upon to solve the difficulty. They did solve it, and that extremely well, by showing that there were special reasons why the Sacred Heart should be honoured. They pointed out the nobility, the grandeur of that Heart, the importance of that vital organ of the sacred body of Jesus.[1] But they went further. They showed that the Sacred Heart was the emblem of our Lord's love for us, the expressive, living sign of his interior perfections, the effective representation of what he had been, of what he had done and suffered for us. Although perhaps they did not always realize their idea with perfect clearness, they knew that if the Church distinguishes a part in the perfect God-Man to make it an object of special worship, it is because she sees in it a sign or a memorial of a mysterious reality, of some special favour or of some particular mark of love. The Feast of *Corpus Christi* is not so much the Feast of the Body of Christ as of the Eucharistic Presence in the Blessed Sacrament. The object of the Feast of the Five Wounds is not so much to honour our Lord's wounds in themselves, or his wounded body, as to remind us of all he has suffered, and of the hidden treasures that are contained in his sufferings for us. In the worship of the Holy Face, honour is paid to a venerated image that recalls to us the Passion. No doubt the Church could render homage to the sacred face of Jesus in its reality, also to his sacred hands, or to his sacred shoulder, independently of and quite apart from the wounds. She would do so if the faithful, inspired by the Holy Ghost, were led to conceive a devotion in that sense. But the object of her adoration would not be the face, nor the shoulder, nor the hands in themselves and for themselves; it would be the sacred face that was outraged in the Passion, considered as reflecting the soul of Jesus and the intimate sentiments of his heart; it would be his sacred shoulder that was wounded by the cross, thus reminding us of the burden that he willed to take upon himself for love of us; it would be the sacred hands of the divine workman, reminding us continually that he has laboured and has given us the example of labour.

Thus the worship of the Sacred Heart, whilst it has the heart as its direct object, is not confined to it. We worship the Sacred Heart as the symbol of our Lord's love, as the expressive sign of what he has been, of what he has done for love of us. Is not this what our Lord himself said to Margaret Mary: "Behold this Heart which has so loved men

[1] Nilles, Bk. I, Part II, chap. iii, § 4, pp. 372 ff.

that it has spared nothing even to being exhausted and consumed for them"? It is this loving Heart that we honour. It is neither the love in itself nor the Heart in itself that we worship; it is the love of Jesus, as the Saint tells us, "under the emblem of his heart of flesh"; it is the heart of flesh, but regarded as an emblem. The particular object of the devotion is the heart as a symbol, which—it cannot be repeated too often—is the real heart, not the heart in a metaphorical sense. Here again the documents are very clear and precise; and it is surprising that such a complicated matter as this devotion should have been explained from the very beginning with so much clearness and precision.[1]

From the time of Innocent XII (1693) we find confraternities erected in the name of the *Heart of Jesus and of his perpetual love.*[2] And Fr. de Galliffet repeats continually that the object of the devotion is "the adorable Heart of Jesus burning with love for men."[3] Early in the year 1691 Fr. Croiset wrote: "[Devotion to the Sacred Heart] is not confined solely to loving and honouring by special worship this heart of flesh similar to our own, that forms part of the adorable body of Jesus Christ. Not that this adorable Heart does not merit our adoration. But what we wish to make more clear is that this word *heart* should not be understood here in the figurative sense merely, and that this divine Heart, considered as a part of the adorable body of Jesus, is, strictly speaking, but the sensible object of the devotion, and the immense love which Jesus Christ has for us is the principal motive inspiring it. Now, as this love is wholly spiritual, it cannot be represented in a perceptible manner. It was necessary, therefore, to find a symbol for it. And what could be more natural and more suitable as a symbol of love than the heart?"[4]

In the *Memorial* presented in 1728, under the patronage of the King of Poland and of the Bishop of Cracow, we read the following: "There is no sensible and corporal object in the whole world that could be with greater reason proposed to the worship of the faithful than this Sacred Heart, so loving and so afflicted. For there is nothing that contains and represents more sublime mysteries; nothing the sight of which is capable of exciting in the hearts of the faithful

[1] There are many, notwithstanding, who find it difficult to form a distinct, clear idea on this subject. On the Feast of the Sacred Heart in 1871, Mgr. Dupanloup, in his *Journal intime,* wrote: "I see clearly what constitutes the difficulty for many; it is that this admirable devotion is materialized too much. It is only for those who have a superficial knowledge of it that such a difficulty exists, not for those who live in the spirit of this admirable devotion."

[2] Nilles, Bk. II, Part II, chap. ii, § 1, p. 338.

[3] *La dévotion au Sacré-Cœur,* Part I, chap. iv, p. 44.

[4] *La dévotion au Sacré-Cœur,* Part I, chap. i, pp. 4, 5.

holier affections; nothing that better represents to the eyes of the body and to those of the soul the immense love of our Lord Jesus Christ; nothing that will better remind us of all the benefits of our most loving Redeemer; nothing that makes us realize more effectually the interior suffering that he has endured for us. For not only does this most Sacred Heart[1] contain and represent all these divine mysteries; they are as if drawn and engraved upon it, *Haec enim omnia in eo sacratissimo Corde*[2] *non contenta solum ac representata, sed descripta quodammodo et quasi insculpta cernuntur.*[3]

In the *Memorial* presented to the Sacred Congregation of Rites by the Polish bishops in 1765, under Clement XIII, we find the same idea expressed in terms but slightly different: "We honour the Sacred Heart not only as the symbol of all the interior sentiments, but also as it is in itself"[4]—*Non tantum ut est symbolum omnium affectuum, sed ut est in se.*

The bishops feared that the *heart* might be understood purely in a metaphorical sense. But, on the other hand, they desired that this heart of flesh should be regarded as "living and feeling, full of love for men."[5]

In the *Reply* to the *Exceptions* of the Promoter of the Faith there are passages in which a still clearer explanation, if that were possible, is given. "On this point," they say, "some people's minds are confused. They look upon the Heart of Jesus, the special object of the devotion, in a wholly materialistic way, as they would upon a relic of a Saint's body, religiously preserved in a reliquary. This is a gross error. Such is not at all the manner in which the Feast of the Sacred Heart must be understood. How, then, is it to be understood? We shall explain briefly: we must look upon the Heart of Jesus—

"1. As being one (because of the close union) with his soul and his divine Person.

"2. As the symbol or natural seat of all the virtues and of all the interior sentiments of Christ, and in particular of his immense love for his Father and for men.

"3. As the centre of all the interior anguish that our most loving Redeemer suffered for love of us during his whole life, and especially his Passion.

"4. Not losing sight of the wound that this Heart of Jesus received on the cross, a wound inflicted not so much by the soldier's lance, as by the love that directed the thrust.

"All these things are the special characteristics of the

[1] According to the usual picture offered for the homage of the faithful.
[2] *Prout pingi solet et adorandum exhiberi.* It is so expressed in the petition of the Polish bishops (1765), where we find this passage reproduced, n. 40, Nilles, p. 121.
[3] Nilles, Bk. I, Part I, chap. ii, vol. i, pp. 75-76.
[4] *Memoriale,* n. 32, Nilles, Bk. I, Part I, chap. iii. § 3, vol. i, p. 116.
[5] *Memoriale,* n. 32, 33, Nilles, pp. 116-117.

Heart of Jesus, all united with the Heart itself, form the object of this feast, whence it follows—and here is a point well worthy of consideration—that thus conceived this object embraces really and truly the whole of the interior life of our Lord Jesus Christ."[1]

This text goes beyond our immediate purpose; we shall meet with it again a little later. It is, for the present, sufficient to see here that the devotion is not limited to the heart of flesh, but extends to all that this Heart recalls to us, all that it represents.

The official documents are more concise; and this makes them still clearer in favour of the Heart employed as a symbol. In some of them this is insisted upon so strongly that people understood them (erroneously, however) as a disavowal of the physical organ. We have already quoted the words (*symbolice renovari*) of the decree of 1765. In the hymn for Lauds, in the Office for the feast, we have the same doctrine:

Te vulneratum caritas
Ictu patenti voluit,
Amoris invisibilis
Ut veneremur vulnera.

Hoc sub amoris symbolo
Passus cruenta et mystica
Utrumque sacrificium
Christus sacerdos immolat.[2]

And again, in the sixth lesson: *Ut fideles sub sacratissimi Cordis symbolo devotius ac ferventius recolant caritatem Christi.*[3] Pius VI, replying in 1781 to Ricci's insulting charges, wrote that the devotion consisted substantially in meditating on the symbolic image of the Heart, on the immense charity and the generous love of our divine Redeemer, *ut in symbolica Cordis imagine immensam caritatem effusumque amorem divini Redemptoris nostri meditemur atque veneremur.*[4]

iv

The Wounded Heart: Symbolic Images

The Symbolism of the wounded heart—Symbolic character of the images of the Sacred Heart.

In the preceding pages we have shown the nature of the specific knowledge that is essential for a right understanding of our subject. We must understand clearly that in devotion

[1] *Memoriale,* n. 17, 18, Nilles, pp. 145-146. *Cf.* n. 19, *ibid.*

[2] "Love has willed that thou shouldst be wounded with an open wound that we might venerate the wounds of invisible love. Under this symbol of love, this bleeding wound, this mystical wound, Christ, the Priest, offers the twofold sacrifice."

[3] "That the faithful under the symbol of the Sacred Heart might honour with greater devotion and greater fervour Christ's love."

[4] Nilles, Bk. I, Part II, chap. i, § 2, vol. i, p. 345.

to the Sacred Heart of Jesus it is the heart of flesh that we honour, but in so far as by means of its expressive symbolism it recalls and represents to us the love and the benefits bestowed on us by God made Man; it is the heart of flesh, but as a symbol, a living representation.

The presentment of the symbol in the form of the wounded Heart admirably completes the symbolism. Beholding the visible wound of the Heart, how could we fail to remember the invisible wound inflicted by love? Such, in substance, is what the verses already quoted from the hymn at Lauds express. We find the same thought in a passage of the *Vitis Mystica,* a passage that the Church has made her own by inserting it in the Office of the Sacred Heart: "Thy Heart has been wounded in order that through the visible wound we might perceive the invisible wound of love"—the wound of the heart of flesh discloses to us the spiritual wound—*Propterea vulneratum est ut per vulnus visibile vulnus amoris invisibile videamus. Carnale ergo vulnus spirituale ostendit.*" Such are the words that will be for evermore repeated by the Church and by the devoted clients of the Sacred Heart. How much the devotion, in its beginning, owed to the symbolism of the wounded Heart we shall see later. For the present it is sufficient to remark how expressive it is, how it characterizes this devotion as one of ardent, impassioned love, in what a marvellous manner it completes and makes perfect the symbolism of the Heart. The images of the Sacred Heart should necessarily aid in producing the same effect.[1] Consequently we can understand why it is that so little attention is paid to physiological exactitude. It is the Heart as an emblem that must be set before the faithful. Now in all signs, even in those that are natural—that are taken from life—there is a certain conventionalism to which due regard must be paid if we would not lose in expressiveness what we might gain in material exactitude. In an image of the Sacred Heart physiologically exact as a piece of anatomy the faithful would have difficulty in perceiving the symbolism. Perhaps after a long course of instruction they might become accustomed to the physiological accuracy. But there is no doubt whatever as to the advantage of having a certain distinction between the heart as an emblem and the heart as a piece of anatomy. Certainly it was not lessons in anatomy that were given to St Margaret Mary in her visions. It was always under sym-

[1] For the iconography of the Sacred Heart the following authors may be consulted: Grimoüard de St Laurent, *Les images du Sacré-Cœur au point de vue de l'histoire et de l'art,* Paris 1880; Paranque, *La dévotion au Sacré-Cœur de Jesus, étudiée en son image,* Paris 1901; Hattler, *Die bildische Darstellung des göttlichen Herzens Jesu,* 2nd edition, Innsbruck 1894; *Le Règne du Cœur de Jésus,* vol. ii, pp. 335-400, Letierce, vol. ii, pp. 505-516; Dujardin, *Appendice* II; Muzzarelli, *Dissertation,* pp. 39-48, *passim,* especially pp. 49, 248, 288.

bolic forms that the Sacred Heart was shown to her, and the very accessories to this image are so designed as to avoid any suggestion of a crude realism, that thus the symbolic meaning might be brought into greater prominence. On this point the Saint's testimony is very instructive. "This Sacred Heart was shown [represented] to me in the form of a sun shining with dazzling light, the burning rays of which fell straight down [vertically] upon my heart."[1] A little farther on in the same *Mémoire* we read: "On another occasion . . . my sweet Master appeared to me all resplendent in glory, with his five wounds shining like five suns. And from every part of this [his] sacred humanity [body] issued flames, but especially from his adorable breast, which was like a furnace, and in which, being open, was shown to me his all-loving and all-lovable Heart, the living source of all these flames." But in evidence on this point nothing equals in value what she wrote on November 3, 1689, to Fr. Croiset. In this letter she says: "This divine Heart with its adorable wound was shown to me as on a throne of flames, more radiant than a sun and transparent as crystal. It was encircled with a crown of thorns, signifying the pain caused by our sins, and above it was a cross, which signified that from the first moment of his Incarnation the cross has been implanted there."[2] This was indeed the Heart of Jesus, his heart of flesh, that was shown to her, but, as we see, always in such a manner as to enhance the symbolic meaning.

V

The Heart of Flesh and Love

The two constituent parts of the devotion to the Sacred Heart—Their order in importance—Love the principal object.

The devotion to the Sacred Heart consists of two elements: a sensible element, the material heart or heart of flesh; and the spiritual element, which this material heart represents and recalls. And these two elements form but one in the same manner as the sign and thing signified form but one.

Usually, writers on this subject say that the devotion has two objects, of which the principal is love, the secondary one the heart. But they do not mean (as they all remark) that there are two distinct objects, merely co-ordinated, or, as has been ascribed to them,[3] that one of these two objects is merely an accessory of the devotion. Both elements are

[1] *Vie et Œuvres*, vol. ii, p. 327 (381); revised under G., n. 55, p. 71.
[2] *Lettres inédites*, IV, p. 141; revised under G., CXXXIII, 567.
[3] See Nilles, Bk. I, Part II, chap. i, § 7, vol. i, p. 333, note.

essential to the devotion, just as the body and the soul are essential to man; and as man is composed of body and soul, so is this cult composed of these two elements. And as in man the soul is superior to the body, so in the devotion to the Sacred Heart the love of the incarnate Word is the principal element. Such, I think, is the opinion of all who have closely studied the question. In any case, it is St Margaret Mary's idea, the idea held by the principal theologians of the devotion, by the Church.

It is as "all-loving and all-lovable" that the Saint sees the Sacred Heart, and the Heart that our Lord unveils to her is "this Heart which has so loved men."

The theologians, who have given this question their special study, explain it in the same sense. In his work *La dévotion au Sacré-Cœur*, Fr. Croiset begins thus: "The particular object of this devotion is the immense love of the Son of God which has urged him to deliver himself to death for us and to give himself wholly to us in the most Holy Sacrament of the altar."[1] And after some explanations, the writer continues: "It is easy to perceive that the object and the principal motive of this devotion is the immense love of Jesus Christ for men, the greater number of whom treat him with contempt and indifference."

To those who contended that the new feast in nowise differed from other feasts, such as that of the Passion, of the Blessed Sacrament, etc., Father de Galliffet replied: "The immediate object of those feasts is not exactly Christ's love. On the contrary, the immediate object of the Feast of the Sacred Heart is the love with which that most holy Heart is consumed in unison with the Heart itself." Hence it may be said with truth that Christ's love for men is the immediate and direct object of this feast.[2] Somewhat later he wrote: "No one who studies with a little care the nature of this feast can fail at once to perceive that under the name and the title of the Heart of Jesus, it is really the love of Jesus with which we are concerned. For love is the very essence of the Heart of Jesus."[3] In his work on the Sacred Heart, published in 1779, Fr. Ferdinand Tetamo says: "The Feast of the Sacred Heart has as its object the love of our Lord Jesus Christ, of which this material heart is the symbol." And in 1860 the Master of Ceremonies at the

1 1st Part, chap. i, p. 1.

2 Quoted by Nilles, Bk. I, Part II, chap. ii, § 1, p. 340.

3 Quoted by Nilles, *loc. cit.*, p. 336. The following passage is perhaps still clearer: "The feast having for its spiritual object the love of Jesus Christ, outraged by the ingratitude of men, there could be nothing more fitting than the Heart of Jesus Christ as a material object, as it is intimately connected with his love. We observe the Feast of his Heart *because* we observe at the same time the feast of love." *Dévotion au Sacré-Cœur*, Bk. III, v, p. 228.

Vatican quoted these words as expressing the doctrine accepted by all.[1]

The official documents say the same. We have already quoted the formula for the granting of indulgences "in favour of confraternities of the Sacred Heart and of its everlasting love." In the prayer appointed for the feast we say: "Whilst rendering praise and glory to the most holy Heart of thy well-beloved Son, we recall once more the principal benefits of his love and charity;" not, be it observed, *his benefits* only, but *the benefits of his love,* his beneficent charity. We have already quoted the words of Pius VI: "Under the symbolic image of the Heart, we contemplate and venerate the immense charity and generous love of our divine Redeemer." To multiply texts would be useless; on the essence of the matter, all agree.

vi

The Symbolic Heart and the Heart of Flesh

As regards the devotion, in what manner is the heart connected with love, as a symbol or as a physical organ?—Unanimity on fundamental points—Differences on minor ones.

It is on the question of defining the connection between the heart and love, or between love and the heart, that differences of opinion arise.

Some of these have reference only to the mode of expression. The terms "primary" and "secondary," "material" and "formal" object, "ground" and "end," "direct" and "immediate" object[2]—all these have been used in various senses.

In other cases, the difference is one of perspective and of point of view. Thus Fr. Croiset is far less insistent on the heart of flesh as the object than on love. Fr. de Galliffet is wholly preoccupied with the heart of flesh, to which he refers everything. They do not differ in their conception of the devotion, but circumstances led them to concentrate their attention upon a special aspect of a complex object, and to aim at bringing it into prominence.

But some of these differences seem to be concerned with fundamental points. For Fr. de Galliffet and for those who came more immediately under his influence, the idea of the heart as *an emblem* seems to recede behind the idea of the

[1] See Nilles, *loc. cit.*, p. 342.

[2] See Terrien, Bk. I, chap. iii, pp. 24, 25. Vermeersch, an article in *Études,* 1906, vol. cvi, p. 170; Muzzarelli, *Dissertation,* especially pp. 34-39; Ch. Sauvé, *Le Culte du Sacré-Cœur,* Paris 1905, vol. i, p. 29.

heart as a *living organ*. He sees in the heart not only the symbol of that love which urged Jesus to exhaust himself and to be consumed for us, but also the organ that has loved, that has suffered, in which the whole life of Christ has had its counterpart. In our days, on the contrary, owing to a more exact system of physiology, the heart is spoken of more as an emblem, and insistence on the physical organ is avoided. Even in Rome this method has been adopted. In 1873, the Provincial Council of Quebec described the Heart of Jesus as "the source and the origin of the love of Christ" —*Christi caritatis fontem et originem in ejus corde existere*. The Sacred Congregation of the Council substituted for *fontem et originem* the word *symbolum*, lest by approving of the former words they should seem to pronounce on a question of physiology, or, as would be said in former times, of philosophy.[1] There are some who still speak of the heart as the organ of love. Thus, in plain terms, Cardinal Billot writes: "The heart is not only the symbol, it is also the organ of love."[2] But usually the expression is avoided; in using it there is risk of recalling an out-of-date system of physiology, whilst, at the same time, it does not convey a very good idea of the traditional conception. A great many have adopted another term; they say that the heart is the seat of love. In some papal documents the expression has been used, notably in the brief for St Margaret Mary's beatification: *Cor illud sanctissimum divinae caritatis sedem*.[3] It has this advantage, that it shows the natural and effective connection of the heart with love without at the same time implying any pronouncement on the nature of this conection. We feel love *in* the heart; consequently, the heart is the seat of love.

There are, therefore, two dangers to be avoided: the danger of connecting the devotion with an inexact or doubtful system of physiology, and the opposite one of no longer seeing in the Sacred Heart anything but an emblem, a mere symbol without vital connection with the actual life of Jesus. The first was the danger encountered in the past; if care were not taken, the second would constitute the danger of the future.

Without trying, just now, to determine precisely the foundations of the devotion to the Sacred Heart and the physiological facts that are at its base, it is to be taken as a fact that the devotion implies a natural connection between the heart and love; also that the heart is the object of the

[1] See Nilles, Bk. I, Part I, chap. iii, § 4, p. 155.

[2] *Cor non solum symbolum amoris est, sed etiam organum; imo symbolum quia organum; organum, inquam, amoris sensitivi et compassivi qui subjectatur in conjuncto. De verbo incarnato*, thesis 38, p. 348, *editio quarta*, Rome 1904.

[3] Nilles, Bk. I, Part II, chap. ii, § 2, p. 347.

cult, not as a mere symbol which in its own actuality has no real place in the cult.

Let me explain. There is, as all know, a distinction made between the natural sign and the conventional sign. Smoke is a natural sign, the natural sign of fire; a flag is a conventional symbol of our native land. Let us accept this distinction. Now in the devotion to the Sacred Heart, is the heart regarded as a natural sign or as a conventional sign? As a natural sign, all agree. But why as a natural sign? Because the heart is *really* connected with love. And what is the nature of this actual connection? It is not my business to explain it as a physiologist. A knowledge of physiology is not required to understand the devotion to the Sacred Heart. But with regard to the devotion, how is this connection conceived of? As a connection of vital unity as well as of expressive representation; as a connection of historical concomitance as well as of commemoration. Here, again, some explanation is necessary.

If I read an account of a battle or an inscription commemorating the event, I am reminded of the battle; but a picture brings the scene before my eyes, represents it to me. None of these things—story, inscription or picture—forms any actual part of the battle; they have no vital connection with it. A stone which furnished a seat for the victorious general, a cup from which he had drunk, an overcoat that he had worn—these not only recall the battle, they are relics. How would it be if the victorious general himself were present; if we could hear him relating all the events of that glorious day, telling us what he did, what he felt, the external facts and his own interior emotions? Now it is as relics that the Church honours the true cross, the holy lance, etc., whilst other crosses or pictures of the lance have no value of their own in the sense which now concerns us. The image known as Veronica's, if it were the real impression of the sacred face of Jesus, would be infinitely precious both as a document and as a representation of our Lord's features at one particular moment of his life, and also as a relic; if it is only a picture, it has its value, artistic, documentary and religious; but the value of the picture is of quite a different order. Now in the devotion to the Sacred Heart, it is not as a simple representation, a mere souvenir, that we honour the Heart of Jesus, but as his vital organ that has had part in his life and has part in his life still; that has loved and still loves; that has suffered, and if it can no longer suffer because of the condition of its glorious life, still continues its earthly life, and beats with love to-day as it did nineteen centuries ago in the Crib and on Calvary.

Let us be on our guard when we speak of the heart of flesh of Jesus, lest we regard it as a piece of anatomy, as the

most sacred of relics, but still a relic only. But let us take care also, when we speak of it as an emblem, as a symbol, lest, in thinking only of what it signifies, we forget the living, actual reality of the sign; lest we make a distinction between love and the heart that loves, as if these were two completely distinct actual realities without any other connection than that existing between the sign and what it signifies. Without going so far as to regard the Heart of Jesus as the organ, in the technical sense of the word, of his effective life and of his interior, inmost sentiments, let us not forget that the love we are honouring is the love of the loving Heart; that when we honour the Sacred Heart, we are honouring the living heart that has loved us. Those who are animated with the spirit of this devotion, those who understand it as worship rendered to the Heart of a divine person, but at the same time, to a heart that is completely and perfectly human, will never make a mistake on this point. But it may easily happen that in an analysis of an existent whole, some elements may be forgotten, whilst some are given prominence, thrown into relief, at the expense of others.

We must always be on our guard against this mistake. More than ever must we be on our guard when, as in the devotion to the Sacred Heart, the object is complex.

vii

Further Object: the Interior Life of Jesus

The Heart of Jesus, emblem of his love, also reminds us of his entire interior life, its sensitive, moral, and other aspects; whence comes a primary extension of the devotion.

A sequence of divergencies in opinion occurring in the various explanations given by writers has afforded us an opportunity of stating with greater clearness the two essential elements of the devotion to the Sacred Heart—namely, love and the heart, the heart that loves and the love of the heart.

But now the question occurs again in another form. Is it really the love, or, at least, is it only the love of the Sacred Heart that we claim to honour? This question has been answered already, or in part. In fact, the documents have made one point perfectly clear—devotion to the Sacred Heart is, first and foremost, devotion to the loving Heart of Jesus, devotion to the love of the Sacred Heart. In the passages already quoted, this assertion is made in the clearest manner possible, and in others too numerous to mention we find it repeated. But there are other passages—often in the same document—that point to something else as being also the

object. Sometimes the reference is to our Lord's sacred Person, his labours, his sufferings; sometimes to his virtues, his sentiments, feelings; again, to the Eucharistic Presence, to Jesus himself, wholly and entirely, designated personally by the name of the Sacred Heart. Thus the object is extended, until at last it includes the whole of our Lord's interior life. For enlightenment on this point it will suffice to read a treatise on the Sacred Heart, or to examine some of the practices observed in its honour.

No one has better or more clearly explained the devotion to the Sacred Heart than Fr. de Galliffet. "We must judge of its excellence," he writes, "by its object, its end, by the acts and practices of virtue that it comprehends and by the fruit that it produces." He then proceeds to develop these four points. What does he say of the object? "It is chiefly from its object that a devotion derives its excellence and its special character. In the present instance it is the Heart of Jesus that is the object." He next considers this Heart, first of all, in itself, and deduces its excellence;[1] first, "from the natural virtues of this heart"; second, "from its union with the soul, the most perfect, the most beautiful ever created; third, "from its union with the Eternal Word"; fourth, "from the divine function for which it was formed, which is no other than to burn unceasingly with the purest, most ardent flames of divine love"; fifth, "from the holiness that is its special attribute"; sixth, "from the virtue of which it is the source." Here we see with how many things the heart is undoubtedly connected, while admitting that in representing the heart as "the source of virtues and sentiments" Fr. de Galliffet has somewhat strained this connection; but they are things not directly connected with love. He next studies the Heart of Jesus in its relation to man.[2] "Consider," he says, "that this divine Heart is shown to you all burning with love for you, and filled with those generous sentiments of goodness and mercy to which you owe your redemption. This is the same Heart, remember, that has felt all your miseries so keenly, that has been so cruelly afflicted for your sins, and in which have been formed so many ardent desires for your happiness. But, more than all, meditate on this Heart suffering for you in the Passion."

Here, undoubtedly, Fr. de Galliffet gives love precedence over everything else. No doubt he makes a mistake in seeing rather a *source* than a *symbol*. But love does not stand alone.

In other passages, Fr. de Galliffet explains his meaning still more clearly. At the end of the fourth chapter in the first volume, recapitulating his doctrine on this question, in order, as he says, to give "a clear and perfect idea of the object

[1] Bk. II, beginning, p. 57, chap. i, pp. 58, 61 ff.
[2] Bk. II, chap. i, art. 2, pp. 72 ff.

of the devotion to the Sacred Heart," he writes: "On this point many are mistaken. When they hear the sacred appellation '*Heart of Jesus,*' they concentrate their thoughts wholly on the material heart of Jesus Christ. They look upon this divine Heart solely as a piece of flesh that is lifeless and without feeling, somewhat as they would regard a purely material relic of a Saint. Ah! how utterly different is the idea that we should have of this Sacred Heart. How magnificent the true conception!" He would have us, first of all, consider it "as intimately and indissolubly united to the adorable soul and person of Jesus Christ . . . full of life, of feeling, and of knowledge"; in the second place "as the principal and the noblest organ of the sensible affections of Jesus Christ, of his love; of his zeal; his obedience; his desires; of his sufferings; his joys; his sorrows; as the principle and the seat of those same affections, and of all the virtues of God made Man"; in the third place "as the centre of all the interior suffering that our salvation cost him, and further, as cruelly wounded by the lance that pierced it on the cross"; finally "as sanctified by the most precious gifts of the Holy Ghost, and by all the treasures of grace that it is capable of receiving." "All this," continues the author, "really belongs to this divine Heart; all this is comprised in the object of the devotion to the Heart of Jesus." And lest this should not be sufficiently clear, he adds in conclusion: "Let us, then, in this admirable whole that is the Heart of Jesus, envisage the soul and the divinity that are united to it, the gifts and the graces that are contained in it, the virtues and the sentiments of which it is the source and the seat, the interior sufferings of which it is the centre, and the wound that it received on the cross; behold the complete object, so to express it, that is proposed[1] to the love and to the adoration of the faithful."

However sensible we may be to the errors due to incorrect physiology, these have (as we shall see) nothing to do with the devotion. Is it not true that the object here represented as so far-reaching, so comprehensive, goes even beyond the accepted definition—"the worship of the heart of flesh as the symbol of the love of Jesus for us"? In a passage from which we have already quoted,[2] the Postulators of 1765 repeat almost word for word what Fr. de Galliffet says, and many others in equivalent terms have done the same. Modern writers, when defining the proper object, are more guarded in their expressions. But, as they proceed in their developments, they grow less circumspect and end by saying quite as much. We must recognize that the living idea is far more comprehensive than the formula in which the Heart is repre-

[1] *loc. cit.*, pp. 53-54.

[2] See above, § 3, p. 71.

sented as the emblem of love. For in the Heart of Jesus it looks to find the whole interior life of God made Man, all the riches concealed in his humanity, and, in the language of the Sulpicians, the "whole interior of Jesus." To be convinced that it is so, we have but to read the Litany of the Sacred Heart.

And it has been so from the beginning. Father de la Colombière, explaining the meaning of "the offering to the Sacred Heart of Jesus Christ," writes: "This offering is made in honour of that divine Heart which is the seat of all virtues, the source of all blessings, and the refuge of all holy souls. The chief virtues that we would honour in it are: first, a most ardent love of God with which are united such profound reverence and such humility as were never seen before; secondly, an infinite patience; thirdly, a most lively compassion for our miseries. This Heart has still, as far as it can have, the same sentiments, but more than all, it is still burning with love for men."[1]

In St Margaret Mary's writings there is much in the same strain.

How are we to explain this anomaly, this kind of disproportion between the definition and the application, between the theory and the facts? Without putting the question definitely, writers practically resolve it in two ways.

First, by endeavouring to refer the whole inner life of Jesus to love. Is not his life of the affections all love? And in all the varied emotions of that life, what are they but one and the same love manifesting itself in different ways according to the conditions of its object? St Augustine says the same thing, and it is repeated by St Thomas, Bossuet, and all the disciples of the great masters. Everything in our Lord that is not love is due to love, influenced by love. Why did he suffer? Because of his love. What are his miracles? The effects of his love and goodness. If St Thomas conceives all the good acts of a man of virtue as produced under the supreme sway of love—true, he means the love of God—may it not be said that the whole life of Jesus has reference to, is governed by, the love of God and of his neighbour? Was not his entire life spent in the love and service of his neighbour as well as in the love and service of his Eternal Father?[2]

[1] At the end of the *Rétraites spirituelles, Œuvres complètes,* Grenoble 1901, vol. vi, p. 124. Quoted in Croiset, 3rd part, chap. iv, p. 179; in Galliffet, Bk. III, chap. viii, p. 248.

[2] We find this idea very well expressed in an eighteenth-century hymn to the Sacred Heart in which reference is made to the whole of our Lord's life from his Incarnation to his Ascension. Every verse in which some mystery of his life is recalled ends with the words, In this mystery, what was this Heart doing? It was loving. G. F. Nicollet, *Le parfait adorateur du Sacré-Cœur de Jésus,* pp. 470 ff., Paris 1765.

This, indeed, is a beautiful conception of devotion to the Sacred Heart.

But even this idea, it must be acknowledged, beautiful and comprehensive as it is, does not envisage all the treasures contained in the devotion as set forth in Fr. de Galliffet's writings (and also in those of St Margaret Mary) and as it is practised by the faithful.

Whilst essentially such as we have defined it, at the same time the worship of the Sacred Heart is still more far-reaching in its ambit. We can, and we should, conceive it as being devotion to the love of the Sacred Heart for us. For, according to the words of Pius VI, whom we have already quoted, this love is indeed its "substance."[1] But its aim extends even farther still, because it is devotion to the real, living Heart of Jesus; because it looks upon the Heart of Jesus in all the varying circumstances of its life, as we should consider a human heart that loved us.

The heart is, above all, the emblem of love. But the real, living heart is more than this. Hence it is, that in honouring the actual, living Heart of Jesus, it is not love alone we honour. Our whole interior life is connected with the heart which vibrates, as it were, with the force of our feelings, our affections, and in this vibration our emotional life is manifested to us sensibly.[2] The heart in these vibrations is, so to speak, as a sounding-board that conveys to us the resonant echo of the whole gamut of our varied emotions. Now our moral life and our emotional life are closely united. I do not know if it can even be said that they are really distinct; hence it is that everyday language, expressive of those realities that affect us deeply, connects the heart with the whole of man's moral and emotional life—that is, our virtues as well as our sentiments, the principles of our actions, and our half-conscious motives. Do not people even go so far as to say that "great thoughts come from the heart," and that "the heart has its reasons of which reason knows nothing"? Do we not understand that when Pascal speaks of "God sensible to the heart," he is translating into language a profound reality, and that "God sensible to the heart" is quite a different thing from the philosopher's cold and purely abstract knowledge? Has not Jesus presented himself to us as "meek and humble of heart"? Is not this a manifestation of his Sacred Heart?

[1] See above, §. 3, p. 72.

[2] We know that the love which is an act of the will, like all the acts of the spiritual soul, has, strictly speaking, no material organ. But here there is no question of organ or of principle; it is a question of co-operation, concurrence and resonance. Now we know well enough that even spiritual love, when it is really and truly human love, overflows upon the sensible part of man, has its repercussion on man's organism.

But it will be said, what else is this but using the heart as a metaphor, the very error of which, in the definition of the devotion, we were told to beware? No; it is the real, living heart that we are thinking of; not merely in so far as it is a symbol of love, a centre, vibrating with the force of our affections, our feelings, but inasmuch as current usage, founded on actual yet indefinable experience, connects our inner life with the heart, which we regard as the expressive symbol of that life, at the same time that we recognize in its beatings the resonance of our emotional states, of our moral dispositions.

Here we have the primary extension of the devotion. Once we fully understand that the object offered to our worship is the real, living Heart of Jesus with all that this Heart is, all that it does, all that it recalls and represents to our minds, we perceive that this further expansion is quite natural and legitimate. Thus considered, devotion to the Sacred Heart of Jesus is no longer devotion to the love of that Heart only. Its object comprehends the whole of our divine Saviour's interior life, so far as the living heart provides it with a centre, a key-note, a symbol, a rallying-point.

But there is a further expansion, equally natural and sanctioned by custom and everyday language; this is the employment of the word *heart* to include the whole personality.

viii

Further Extension of the Object: the Divine Person

The object of the devotion to the Sacred Heart of Jesus comprehends also his divine Person—How and in what sense the heart signifies and includes the Person.

When we pay a tribute of respect to a person's heart, it is always his personality that we honour, just as when we respectfully kiss a person's hand, it is to the person himself that we testify our respect. And this same rule applies to the devotion to the Sacred Heart. There is no need to insist upon this point here; Pius VI dealt fully with the charges brought by the Jansenists, according to which it would seem as if the faithful were honouring the Sacred Heart wholly apart from the divine Person of the incarnate Word.[1] From the very beginning of the devotion, the doctrine on this point has been most explicitly defined. We see how, in his writings, Fr. de Galliffet again and again insists on the union of the Heart with the divine Person in the *cultus* of the Sacred Heart. "We may offer," he writes,[2] "to this divine Heart prayers, acts, affections, praise—in a word, all that we may

[1] See above, § 2, p. 68.
[2] Bk. I, chap. iv, p. 45. See also above, § 7, p. 80.

offer to Jesus himself in Person, for in truth and reality it is his divine Person united to this Heart who receives them." Margaret Mary had already said most distinctly that Jesus took particular pleasure in being honoured "under the image of this heart of flesh." In this case, moreover, the cultus is not merely *relative,* such as that which we render to an image, or such as we render even to the true cross. For the heart is part of the person, and it has in itself the dignity of the person of whom it is a part. To recall to mind these ideas is sufficient, for there is nothing in them peculiar to the devotion that we are studying. They apply particularly to the devotion to the Five Wounds, one of which, moreover, leads us to the Heart of Jesus; for, as Cardinal Gerdil[1] wrote, what else, indeed, is the wound of the Heart but the Heart wounded? But in the devotion to the Sacred Heart, such as it exists actually in the Church, there is a special transference of the heart to the person which merits attention. For want of observation, our ideas at times become confused, and we do not know how to explain the Saint's language nor the development of the devotion.

In everyday language, the word *heart,* by a figure of speech that grammarians call *synecdoche,* is often used to designate the person, as, for instance, "What a noble heart!" "What a good heart!" Just as people say, "What a great soul!" "What a beautiful soul!" And when we say, "What a great heart!" it is to the person we are directly alluding, not to his heart. This is done quite naturally in the devotion to the Sacred Heart. Margaret Mary says *this Sacred Heart* just as she would say *Jesus.* In the two cases, it is the person she has directly in view. And it has now become the general custom to designate *Jesus* by the name of the *Sacred Heart;* not, be it well noted, that the two words are synonymous. The names *Jesus* or the *Sacred Heart* cannot be used indifferently; we do not always use the word *heart* to designate the person. To do this, we must be considering the individual from the point of view of his moral life, his affections, emotions, sentiments, characteristics, principles; in a word, we must envisage his inner life. The idea of the heart does not disappear; it governs the phrase. It is only when we envisage the individual from the point of view of those special emotions and affections of which the heart is the symbol that we can use the *word* to designate the person. But this transference of the heart to the person, this aiming at the person through the heart, affords the devotion greater freedom and a wider sphere of action. Hence it is that the Sacred Heart brings before me the whole interior life of Jesus, with his virtues, his affections, his sentiments; Jesus himself, all-loving and all-lovable, the model of all virtues. In this way we can con-

[1] *Animadversiones,* § 1, *Opere,* vol. v, p. 174, Naples 1855.

centrate in the Sacred Heart our Lord's whole life, and in its various phases study all that there is in it most profound, most intimate, most personal. Jesus himself, wholly and entirely, is contained and made known in the Sacred Heart, and by means of this expressive symbol, he attracts our eyes and our hearts to his love and his loving-kindness. Is not Jesus ever all love, all goodness? Is he not all Heart?

By our previous consideration of the heart as a symbol, and in its co-operation in the inner life of Jesus, in his virtues, his affections, his sentiments, we had already reached the same end.

By such exchanges of association in terms between what is suited to the heart and what also befits the person of our Lord, envisaged in all that is deepest, most personal therein, we owe it that it becomes still easier for us to understand the devotion. How do we regard a statue of the Sacred Heart? As a statue in which Jesus, by showing us his Heart, endeavours to show us his whole inner life; above all, his love and his kindness.

This fresh development permits us to describe the devotion to the Sacred Heart as devotion to Jesus showing us his Heart, and thereby showing us himself in his interior life and most personal sentiments that express nothing but love and kindness. It reveals to us, if I may say so, the whole interior of Jesus. In this new acceptation of the devotion, we do not lose sight of the Heart. But it is Jesus himself in Person who opens it to us, saying, as he did to Margaret Mary: "Behold this Heart." And we ourselves, looking at the Heart thus shown to us, learn to know the Person in his inmost depths. Thus the Sacred Heart comprehends Jesus wholly and entirely, just as everything else, according to the divine intention, is contained in Jesus.[1]

ix

A Special Feature: Despised Love

The idea of love slighted, outraged—The place it holds in the devotion.

We now understand that devotion to the Sacred Heart is, first of all, devotion to the love and the kindness of Jesus, devotion to Jesus who is all love, all kindness. It may be thought that in saying this, we have said all there is to say, that everything follows as a natural result. But there is a feature which the history of the devotion brings into special prominence, a feature that continues to give to it its particularly touching character. It is not enough for our Lord

[1] *Cf.* René du Bouays de la Bégassière, *Notre culte catholique et français du Sacré-Cœur*, p. 7, Lyons 1901.

to show us his Heart wounded by love with its exquisite tenderness, its generosity that goes so far "as to be exhausted and consumed" for love of us. He shows us this love disregarded, outraged, by those very persons from whom he expected a better return, and who, by reason of their vocation, should have loved him more.

"Behold this Heart," said our divine Lord, "which has so loved men," and then he added these words: "And in return the greater number show me nothing but ingratitude by their irreverence and their sacrileges, and by the coldness and the contempt which they manifest to me in this sacrament of love. But what is still more painful to me is that there are hearts consecrated to me who treat me thus."[1] Commenting on these words, Fr. de Galliffet writes: "Here again, we must remark an essential point in the nature of our devotion; it is that this love with which his divine Heart is inflamed must be considered as a love that is disregarded and offended by the ingratitude of men. Therefore the Heart of Jesus Christ must be regarded under two aspects: on the one side, as burning with love for men; on the other, as grievously wounded by the ingratitude of these same men. These two motives united should excite in us two sentiments equally essential to devotion to the Sacred Heart of Jesus—namely, a love that responds to his, and a sorrow that leads us to make reparation for the insults that he suffers from the hard-heartedness of men.[2] The first cry from the clients of the Sacred Heart is, 'Oh, how great the love!' the second, 'O love, that meets with no return!'" This is explained at great length by the Postulators of 1765. "It is necessary to observe," they say, "that the Sacred Heart should be considered here under two aspects: first, as overflowing with love for men. . . . It must also be regarded as grievously wounded by the ingratitude of men, overwhelmed with outrages, and hence deserving not only of our love, but also of our compassion."[3]

"Jesus Christ no longer suffers; he can suffer nothing more. But the insults offered to him by men are none the less real. On their side, they do everything that they can to cause him suffering, were it not that because of his glorious state he is beyond their reach. But more remains to be said. There was a time when his Heart suffered in anticipation all these outrages. He suffered for them in his passible state here on earth. In his Passion he felt not only the insults offered to him by the Jews and the Romans; he suffered not only from the ingratitude of his fellow-citizens and the desertion

[1] *Mémoire* in *Vie et Œuvres,* vol. ii, p. 355 (2nd edition, p. 413); G., n. 92, p. 102.
[2] Bk. I, chap. iv, p. 43.
[3] *Memoriale,* n. 34, 38; Nilles, vol. i, pp. 117, 120.

of his friends, both the past and the future had their part in causing him suffering: his sufferings were due to the sins of the past and those of the future; they were all concentrated in those sufferings. Therefore, if Jesus does not suffer *at the present time,* he has suffered for the sins committed *in the present time.* And the faithful do not err in figuring him to themselves as suffering, since he has suffered for the sins of the present time. We need not take into account that it is always permissible to transport ourselves into the past in order to compassionate our suffering Lord, for the future of that time is now the *present time.* It is possible that language used in speaking of this matter may not always be strictly correct. Is it quite certain that accuracy of expression could be obtained without taking away somewhat from the profound reality of things and the impression that they should make? However this may be, it is certain that St Margaret Mary always saw the Sacred Heart encircled with thorns and surmounted with a cross. She gives us a very good explanation of the reason for this, when she tells us that she saw in the Heart thus represented the sign of a great truth. It (the Sacred Heart) was surrounded with a crown of thorns, signifying the punctures made by our sins, and a cross above, which signified that from the time this Sacred Heart was formed, the cross had been implanted in it."[1] The Church is well versed in these physiological ways of doing away with time and space. Her liturgy abounds in such reflections from the divine eternity, cast on our changing and transitory world.

These explanations are necessary in order that it may be understood how, in the devotion to the Sacred Heart, Jesus is represented as suffering from the outrages of men. But this connection of the present time with the Passion is not the only, nor, probably, the chief reason of the close connection that we see exists between devotion to the Sacred Heart and the remembrance of the sufferings of Jesus Christ.

X

Other Features: Remembrance of the Passion and the Blessed Eucharist

The Passion and the Blessed Eucharist in the devotion—Reasons.

In reality we find the thought of the Passion very often and very closely blended with the worship of the Sacred Heart. We see this in the acts and the writings of St Margaret Mary[2] as well as in all the documents. In the Mass *Miserebitur,*

[1] *Lettres inédites,* IV, p. 141; revised under G., CXXXIII, p. 567.
[2] See Part I, chap. iii, § 1, n. 5, pp. 40-41; *cf.* chap. ii, § 3, p. 20.

the thought of the Passion dominates throughout, as it does almost as much in the *Office* for the feast. We are continually reminded of the Passion in the Litanies of the Sacred Heart of Jesus, in which we invoke this divine Heart as the *propitiation for our sins,* as *saturated with reproaches, overwhelmed with opprobrium,* as *consumed for our sins,* as being *made obedient even unto the death of the cross,* as *pierced with a lance.* Further, the Litanies of the Passion and the Holy Hour spent in union with Jesus in the Garden of Olives, constituted for Margaret Mary two of the chief exercises of the devotion which, as by a natural impulse, she directed to Jesus suffering and dying. And in this, love would seem to manifest itself in its most exquisitely tender form. For is it not when our friend is suffering, when he is outraged and forsaken, that we should draw nearer to him to keep him company, to assure him of our love, to pay him homage and to compassionate him in his sufferings? Undoubtedly, the impulse that urges the clients of the Sacred Heart to go to Gethsemani or to Calvary springs from this desire. But they are urged by other desires also. Their devotion impels them to seek for the visible signs of love, and when does that love shine so resplendently, where is it so conspicuous, as in the Passion? To suffer and to die for those loved is, on the testimony of our Lord himself, the supreme effort of love. The Saint, therefore, in this devotion would direct our thoughts to the Passion, because there, more than anywhere else, we find that Sacred Heart "which is exhausted and consumed to testify its love."

It is for similar reasons that devotion to the Sacred Heart is so intimately connected with the Blessed Eucharist. On this subject, the Postulators of 1765 are most explicit.[1] Margaret Mary was the lover of the altar as she was the lover of the Cross. To receive Holy Communion was her one desire. Her only source of help, she says, "was the Heart of my lovable Jesus in the most Holy Sacrament." Our Lord asked her[2] to offer him the Communion of reparation, and he wished her to receive Holy Communion as often as she could, no matter what it might cost her.

And it is along this same path that the devotion advances; according as it takes deeper root in a soul, it urges that soul to receive Holy Communion more frequently and more fervently.

The Liturgy of the Sacred Heart affords us proofs of this also. The thought of the Passion and the thought of the Blessed Sacrament find almost equal place in the Mass and

[1] See *Memoriale,* n. 38, Nilles, vol. i, p. 120, and *Réplique aux exceptions du Promoteur de la Foi,* n. 23, 24, Nilles, p. 147.

[2] *Lettres inédites,* IX, p. 194; G., CXXXVIII, 608. See 1st Part, chap. ii, § 3, p. 20; chap. iii, § 1, n. 4, pp. 39-40.

the Office. In his definition of the devotion, Fr. Croiset makes equal mention of the Passion and of the Blessed Eucharist. "The particular object of this devotion," he says in the opening sentence of his treatise, "is the immense love of the Son of God that caused him to deliver himself to death for us, and to give himself entirely to us in the most holy Sacrament of the altar." We find the same in the sixth lesson of the Breviary for the Feast. *Quam caritatem Christi patientis et pro generis humani redemptione morientis, atque in suae mortis commemorationem instituentis sacramentum corporis et sanguinis sui, ut fideles sub sanctissimi Cordis symbolo devotius ac ferventius recolant, ejusdemque fructus percipiant.*

For the benefit of the faithful, we give here an explanation of this subject that will serve for the Passion. It is in the Blessed Eucharist that we really find the heart of Jesus nearest to us; it is in the Blessed Eucharist that it is united most closely to us, and that we are most closely united to it. But there is a more objective reason for this close connection between the Blessed Eucharist and the devotion to the Sacred Heart; it is that the Blessed Eucharist is, with the Passion, the strongest proof of the love of the Sacred Heart for us. Such is the explanation given by Fr. Croiset, and also by the Church in the passages just quoted. The Passion and the most Holy Sacrament of the altar are the two principal benefits resulting from this love which the Church, as she explains in the Prayer for the Feast, honours in the worship of the Sacred Heart: *In sanctissimo . . . Corde gloriantes, praecipua in nos caritatis ejus beneficia recolimus.*

It may be asked why the Incarnation, to which we owe Jesus Christ himself, which is wholly and entirely an effect of love [*sic Deus dilexit mundum ut Filium suum unigenitum daret*), should not also be given a special part in this devotion. Sometimes that does happen. In the Decree of 1765 granting the feast, we read that by means of this worship "the remembrance of the love that caused the only Son of God to take upon him our human nature, was symbolically revived."[1] In the hymn for the Vespers of the Feast, the same idea is expressed: *Amor coegit te tuus Mortale corpus sumere.* But the question is not definitely resolved in these texts. Upon the answer to another question will depend the solution, a question that must be examined in order to state with ever greater clearness the idea that we should have of devotion to the Sacred Heart.

[1] Nilles, vol. i, p. 152.

xi

Precise Objects: the Heart that Loves Men

The particular love that we honour in the devotion to the Sacred Heart of Jesus—His love for men—in what sense it is love for God.

When we say that the object of the devotion to the Sacred Heart is to honour under the figure of the heart the love of our Lord Jesus Christ, of what love are we speaking? This is a question we have to resolve. But this question itself has two meanings. The love of the Sacred Heart may be regarded from the point of view of its objective, and then the question to be solved is: *Is it its love for God or its love for men that is honoured?* It may be regarded as concerning the subject who loves, and then it assumes another form. In honouring the Sacred Heart, is it its *human* love, the love with which Jesus loves as man, or its *divine love,* that with which he loves as God, its *created* or its *uncreated* love, the love that wept over Lazarus, or the love that created him?

The first question is easily solved. The love that we honour in this *cultus* of the Sacred Heart is the love of Jesus for men, the love that asks for a return of love: "Behold this heart that has so loved men," said our Lord to Margaret Mary. And in the hymn for Lauds we sing: *Quis non amantem redamet? Quis non redemptus diligat?* whilst in the prayer we say, *Praecipua in nos caritatis ejus beneficia recolimus.* All the texts express the same meaning. And to multiply examples here in order to prove a thesis that no one disputes would be pure loss of time. It remains but to give an explanation and to anticipate a difficulty.

The explanation: The love of Jesus for men is not separated and apart from his love for his Eternal Father. In that love his love for men finds its source and its motive, and with that love it is wholly penetrated. Our Lord knew the commandment, "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole mind and with thy whole strength." And he observed it as no one will ever observe it. He knew that the second commandment is like unto the first: "Thou shalt love thy neighbour as thyself." And he observed it with the same ideal perfection. This is tantamount to saying that the love of Jesus for his neighbour was a supernatural love, a regulated love, and therefore wholly *informed* by his love for his Eternal Father. Because it is regulated, because it is supernatural, is it less ardent, less tender and, if I may use the word, less natural? There are some who foolishly look at things in this light. They imagine that the love of God is incompatible with human love. If the tenderness of the Saints fails to undeceive them, let them

study the tenderness of the Heart of Jesus. Such is the explanation.

There still remains a difficulty. We said that in all the texts the love of the Sacred Heart of Jesus is interpreted as his love for men. This is true, but there are exceptions, at least what look like exceptions, and we have already met with some. In the rejoinder of the Polish Postulators, they say that the Heart of Jesus, in the second place, must be considered as the natural symbol or seat of all the interior virtues and all the affections, and in particular of *the immense love* that he had for *his Father and for men. Imprimisque amoris illius immensi quo Patrum et homines prosecutus est.*[1] Fr. de la Colombière speaks in a similar strain : " The principal virtues that we claim to honour in it [the Sacred Heart] are, first, a most ardent love of his Eternal Father."[2]

It would be easy to quote similar passages even from those writers who say in the plainest terms that to honour the love of Jesus for men is the object of the devotion—amongst them Fr. Croiset, for example, or Fr. de Galliffet. But does not this confuse and upset our ideas and definitions? No, provided that we bear in mind the two ways we have indicated in which the worship of the Sacred Heart may be understood. In its direct and immediate object, it is devotion to the loving Heart of Jesus, to the heart as the emblem of love, but, by a natural and legitimate extension, it is also devotion to the divine Heart of Jesus in its whole interior life, and consequently in its virtues, particularly in its love for God. In so far as it is the emblem of love, Jesus, in revealing his Heart to us, has revealed his love for us, but in showing us this adorable Heart, he shows it to us in its entire reality—as the ideal, the model for our life no less than the object of our love.

We see how important it is for clearness of ideas that this distinction should be kept in view. Perhaps it may also help us to solve another question which is more difficult, and concerning which authors are not so entirely in agreement.

xii

Precise Objects : Created Love and Uncreated Love

The particular love that we honour—The love of the Incarnate Word—Created and uncreated love—Controversies, distinctions and explanations.

What is the love that we honour in the Sacred Heart of Jesus? Is it his created or his uncreated love, the love with which he loves in his human nature, or that with which he

[1] *Replicatio,* n. 18, Nilles, vol. i, p. 145 ; see above, § 3, p. 71.
[2] *Œuvres,* vol. vi, p. 124 ; *cf.* above, § 7, p. 82.

loves, as God, in his divine nature? Once more, in a brief phrase, is it the love that created Lazarus, or the love that wept over Lazarus?

Until our own days, this question has not perhaps been thoroughly discussed. Not that it has been wholly ignored. Many theologians of the Sacred Heart have raised it expressly. But as yet there has been no solution that has received unanimous acceptance, and many think that the question has not been sufficiently examined into even by those who resolve it; Fr. Vermeersch is notably of this opinion.[1]

"This article," he writes, "is written with a view to controvert a specious and seductive opinion that is gaining ground, but one in which we cannot help perceiving there is an unfortunate confusion and error. It seems to us that want of serious consideration is the only explanation of the relative favour with which it has been received. In appealing for serious reflection on this subject, we conceive that we are serving the interests of true devotion to the Sacred Heart. Besides, to our own knowledge, at the present moment this question is being studied in Germany and Austria, where it has aroused great interest."[2] Fr. Vermeersch then proceeds to combat the opinion according to which devotion to the Sacred Heart extends to divine and uncreated charity. Without binding ourselves to accept his conclusions, we shall follow him in his investigation.

Many writers have not formulated the question distinctly, whence results a primary series of texts, which, without any other specification, speak of the heart of flesh that has so loved men, of the immense love of the Incarnate Word manifesting itself throughout his whole life, in his death, in the Blessed Sacrament, etc. St Margaret Mary speaks in this way, so does Fr. de la Colombière, Fr. Croiset, Fr. de Galliffet and the Polish bishops in their *Memoriale;* so also speak Cardinal Gerdil, Zaccaria, Fr. Roothaan in his letter on devotion to the Sacred Heart, Fr. Dalgairns, and so it seems have Franzelin and Ramière spoken.[3] Where this occurs, it is not the love of God as God, but the love of God made Man that the writers have had in view. Does this mean that in God made Man it is only his human love that is considered? Perhaps so, but that does not follow necessarily. We shall see that, except where there are positive reasons for separating what the faith does not usually separate, it is

[1] *L'objet propre de la dévotion au Sacré-Cœur,* in *Études,* January 20, 1906, vol. cvi, pp. 146-179, continued in issue of February 20, pp. 472-495. See same author in *Pratique et Doctrine,* Part II, chap. i, 5, pp. 399-450.

[2] *loc. cit.,* p. 146.

[3] See the passages or references in Vermeersch, *loc. cit.,* p. 178 ff.; *Pratique,* pp. 405-427.

rather the contrary that must be said. In fact, we find even in those writers whose direct concern is with the love of the heart of flesh, terms expressive of far-reaching horizons and so illumined by the effulgence of the divine Person in the human nature of Jesus, as to give the impression that even whilst treating of the Man these writers behold God.[1]

We now come to a second series of texts in which the love that we honour in the devotion to the Sacred Heart is indicated in terms that seem to include the divine love of the Incarnate Word. I do not speak of those in which this love is simply qualified by the word divine, for, of course, in Jesus Christ everything, even the human, is *divine*. But there is constant mention of *infinite* love. In the ancient Litanies we find this term in the invocation: *Cor Jesu infinite amans et infinite amandum;* and it occurs in the Encyclical *Annum sacrum,* in which Leo XIII tells us: "That in the Sacred Heart is the sensible symbol and image of the infinite charity of Jesus Christ, *In sacro Corde inest symbolum atque expressa imago infinitae Jesu Christi caritatis.* In ordinary, everyday language, these words "infinite charity," or others equivalent in meaning, are constantly used.[2] No doubt, they might in a more accurate sense be still applicable to the human love of Jesus. But as they indicate so clearly the divine Person, why should they not also indicate divine love?

A third group of texts affords still clearer proof that in honouring the human love of Jesus, we also include the divine. Speaking with reference to the Sacred Heart, we find express mention of creative love, the love that effected the Incarnation, etc. Not to recognize divine love in such words would be impossible, whether as the love of the divine Person who has become Incarnate or as the love of the God who effects the Incarnation and gives us the Sacred Heart. More than once the official documents expressly refer to this love. And we have already pointed out a passage in the Office for the feast, the wording of which distinctly conveys the same

[1] In the proper place we shall give a more precise explanation; meantime, some words of St Margaret Mary will serve to make the meaning of what we should say here understood: "He made me understand," she writes, "that the ardent desire which he had of being loved . . . had caused him to form the plan of manifesting his Heart to men, with all the treasures . . . that it contained, in order that he might enrich those who would wish to render him, and to procure for him, all the honour, love and glory that they possibly could . . . with those *divine treasures of the Heart of God which was their source,* and which must be honoured under the figure of the heart of flesh. . . ." *Lettres inédites,* IV, p. 142; revised under G., CXXXIII, 568. How could it be possible for the Saint to see only the *human* love of Jesus when the thought of the *loving God* is so present to her?

[2] See Ch. Sauvé, *op. cit.,* vol. i, pp. xxvi-xxviii.

meaning[1]; it occurs in the hymn for Vespers and refers to the love that obliged Jesus "to take a human body":

Amor coegit te tuus
Mortale corpus sumere.

This love is also described as "the artisan that made the earth, the sea and the stars":

Ille amor almus artifex
Terrae marisque et siderum.

It is a question, therefore, of uncreated love.

In the Decree of 1765 establishing the feast, it is pointed out that the object of the worship is "the love that forced the only Son of God to assume human nature."[2]

Would it be possible by a subtle exegesis to succeed in eliminating from this passage all suggestion of uncreated love? Perhaps.[3] But it is certain that in 1821 the secretary of the Congregation of Rites understood it as referring to that divine love. "This feast," he said, "has not as its object any particular mystery of which the Church has not in due time and place made mention; it is, as it were, a *résumé* (*compendium*) of the other feasts on which special mysteries are honoured; it recalls to us the immense love that compelled the Word to become Incarnate for our ransom and our salvation, to institute the Sacrament of the altar, to take upon himself our faults and to offer himself on the cross as Host, Victim and Sacrifice."[4]

But we shall be told that the Decree of 1765, equally with that of 1821, is omitted from the new authorized Collection of the Decrees of the Sacred Congregation of Rites. Whatever may be the cause of this omission, it certainly has nothing to do with doctrine. The Congregation does not reject the idea expressed therein. It was repeated almost in the same terms in the preamble of a recent Decree, April 4, 1900. The Decree has reference to the Scapular, but there is also mention of the feast. In what terms? As "a solemnity that has for its object not only to adore and to glorify the Heart of the Son of God made Man, but also to renew symbolically the remembrance of the divine love that compelled the only Son of God to assume human nature, etc., *sed etiam symbolice renovatur memoria illius divini*

[1] Fr. Vermeersch, *loc. cit.*, pp. 174 and 472, makes answer that this is "a poetical mode of expression," and that the hymn is written in stanzas, subject to the rules of metre; cf. *Pratique*, p. 428. Theologians will have quite as much difficulty as poets, perhaps more, in understanding how an embarrassing passage can be thus disposed of.

[2] See text above, § 2, p. 67.

[3] *Cf.* Vermeersch, *loc. cit.*, pp. 178-180; *Pratique*, pp. 423-427.

[4] Quoted in Nilles, Bk. I, Part I, c. iii, § 5, A, p. 163.

amoris quo idem Unigenitus Dei Filius humanam suscepit naturam.[1]

Those theologians who have clearly stated the question generally admit that uncreated love is included in the object of the devotion. Fr. Froment, and, later, Benedict Tetamo, Marquez, Muzzarelli, Gautrelet, Jungmann, Bucceroni, Leroy, Chevalier, Nilles, Terrien, De San, Nix, Billot, Baruteil, Thill, M. Sauvé, are all of this opinion.[2]

Are there any who exclude uncreated love? Some would seem to do so; but, on close examination, we might, perhaps, find that they exclude more especially a love of God that would have no connection with the Sacred Heart or with the Incarnate Word. There may be, here and there, more a confusion in the ideas and in the terms than an actual opposition in doctrine.

One thing is certain; I think all will admit it. The love that we directly honour in the worship of the Sacred Heart is the love of the Incarnate Word of God made Man for us. A love of God without any relation to the humanity of Jesus could not be the particular object of the devotion. If, therefore, the love of God forms part of this object, it must be as envisaged in the Person of the Word made flesh, or in causal relation with the Incarnation and the work of redemption.

Another thing equally certain and confirming the foregoing is: There could be no devotion to the Sacred Heart, in the proper sense of the word, in which the heart of flesh had not a part. Hence by means of this devotion we can only reach the love of God for us, so far as the heart of flesh is the symbol of that love. Without that, we may honour the love of God and speak of its marvels, but devotion to the Sacred Heart will play no other part in this, save, perhaps, as having afforded us a *fitting incentive.*

We have now the elements for the solution of our question. Let us try to what conclusion they will lead us.

It is the love of the Incarnate Word of God made Man for us that we directly honour in the worship of the Sacred Heart. Jesus is God made Man, and the faithful who perceive Jesus living and concrete, in their homage to him do not separate the Man from the God. For them, the effulgence of his divine person illumines all that they know of Jesus. Even when they consider the Man, when they listen to the words that fall from his lips, when they compassionate his sufferings, they never forget that he is God, and it is this thought, ever

[1] *Analecta ecclesiastica,* 1900, vol. viii, p. 206.

[2] See texts and references in Vermeersch, *loc. cit.,* p. 178 ff., and in Ch. Sauvé, vol. i, preface, p. xvii. Fr. Ramière, who lays down as thesis that the special object of the devotion is the human and created love, acknowledges that "the eternal and divine love with which Jesus Christ is inflamed is in 'nowise irrelevant to it.'" *Messager du Cœur de Jésus,* 1868, vol. xiv, pp. 275 ff.

present, that characterizes all their relations with Jesus, just as it is the ever actual reality of the union that gives to each one of the acts, of the sufferings, to every word of Jesus its special characteristic and value. For them, Jesus is essentially God made Man in the indissoluble unity of the hypostatic union; neither their faith nor their love can conceive of him otherwise. Hence it results that devotion to the Sacred Heart is, of necessity, devotion to God made Man, that the love which we honour in it is, of necessity, the love of God made Man. We consider so much has been made clear; in this sense, at least, we may say with Fr. Terrien: *Quod Deus conjunxit, homo non separet.*

But is not this to elude the question instead of solving it? For after all, no one denies the personal union; no one maintains that the love which the faithful honour, the devotion to the Heart of Jesus, is a purely human love; it is ever and always the love of God. But the question remains: is it only the human love of God made Man, or is it also his divine love; is it only the love with which he has loved us with his human heart in his human nature, or is it also the love wherewith he loves us eternally in his divine nature by the simple act of love that is his infinite being? The faithful, if I mistake not, make no distinction; they blend the two loves, although they distinguish clearly the divine and the human nature in our Lord, although they can recognize that there is a love wherewith he loves us as Man, and a love wherewith he loves us as God. And the fact that they make no distinction is in favour of not differentiating between the two loves in their devotion; it is wholly and entirely Jesus whom they honour under the figure of his heart of flesh; the whole of his love, it would seem, as well as his whole person. Good reasons would be required to justify making a distinction where they recognize none. Theologians inquire whether there are any such reasons.

Very many have brought against this devotion a charge of favouring Nestorianism. This was a pure calumny of the Jansenists, which was anticipated and refuted by the theologians of the Sacred Heart; it also met with prompt response at the hands of Pius VI.[1] But if the faithful have been cleared of the charge of Nestorianism, care must be taken not to make them out Eutychians or Monothelites by the supposition that in this devotion they confound the two natures and their operations. Now, is not this the very danger to be feared in reasoning as we do, in passing from the person to the love, in concluding that because the honour is rendered to a divine Person, it must necessarily be rendered also to divine love?

Speaking for the faithful, the theologians answer: No, we

[1] Text quoted above, § 2, p. 68.

do not pass as a matter of course from the person to the love. We do not proceed from the unity of the person to the fusion or confusion of the divine and human love in one. What we say is simply this : Whilst they distinguish between the two natures in the object of their devotion, the faithful at the same time envisage Jesus wholly in his whole Person, the Person in his two natures. It must be said that in this Person they also envisage his two loves, unless some special reasons give us to understand that they have in view but one of these two loves, and that the human love.

The point is made that in the documents, created love is almost the only love mentioned. I distinguish : they only speak of the benefits in which created love appears also—this I grant (with the exceptions previously alluded to) ; they attribute these benefits to created love alone—I wait for proof of this. And there is a difference in this respect between the order of love and that of action. It is Jesus in his human nature who speaks, who acts, who suffers, who institutes the sacraments, who dwells in the Blessed Sacrament and the rest ; but it does not follow that in acting, suffering, speaking and in all the rest, he has been influenced solely by his created love. Why should we not perceive (unless we have reasons to the contrary) uncreated love taking delight also in those words of created love, giving the impulse, so to speak, to that created love?

But, it is argued, if it must be admitted that uncreated love has a part in the object of this devotion, then it should have the first place.[1] Here again I distinguish : if we regard these two loves in themselves, I agree ; if we envisage them through the heart of flesh, I subdistinguish ; when we mention them explicitly, well, be it so (it is open to doubt) ; if the two are not explicitly in question, then I deny it. Unless it is preferred to agree (this comes to the same thing) that when speaking of Christ's love, without having it explicitly before us either as created or uncreated love, we implicitly give uncreated love the first place, since we are speaking of his love such as it is in itself. So, we shall not succeed by this means in solving the question.

But, "unless the contrary is said, the love of a human heart is regarded as being itself human."[2] One might perhaps shrink from saying Yes when it is a question of such a unique case as that of God made Man. One must, however, say Yes when it is a question of the love *of* this heart, of love *in which this heart is vitally concerned.* But the precise question we have to solve is whether this human love is the only love that we honour in devotion to the Sacred Heart.

Those who, like Fr. de Galliffet, explain the devotion as being more especially directed to the heart *as a physical*

[1] Vermeersch, *loc. cit.*, p. 164 ; *Pratique*, p. 403. [2] *ibid.*

organ, must naturally have been led to regard it as devotion to the human love of Jesus for us. This conclusion, however, is not acceptable. Cardinal Billot, who lays down so clearly that "the heart is the symbol, because it is the organ, of love," writes, on the other hand, in the same decisive manner that "in the Incarnate Word the Heart is the symbol both of the uncreated charity which caused the Word to come down on earth, and of the created charity which, shining forth from the first moment of his conception, led him to the cross."[1] He means, no doubt, that the symbolism, whilst founded on the living connection, is not limited to it; for the Sacred Heart is only an organ through its connection with human love.

There are others who see in this Heart all that has relation to love, and who recognize therein God entire, who, according to the beloved Apostle, is love. But these last are led to lose contact with the real heart,the heart of flesh of Jesus. But let us not forget that without this contact with the heart of flesh, devotion to the Sacred Heart no longer exists.

The idea of the Sacred Heart as the *emblem* of love brings us once more into contact with the real Heart, and leaves us free to regard the emblem as signifying not only the love that causes the instrument to vibrate, but also the divine love which does not directly affect it. Yet the question is not thus straightway solved. It is not a question of what *may be,* but of what *is in the mind of the Church.* For it concerns not a private devotion which might be different from what it actually is, but a public and official devotion of the Church. Now let us not forget that the Heart which the Church honours as the emblem of love, is at the same time the heart that is the physical organ, the heart of flesh that is living in Jesus and beating within his breast to the rhythm of life and of love.

Does not, then, this last observation oblige us to conclude, in default of precise texts on the subject, that in the mind of the Church devotion to the Sacred Heart is decidedly devotion to the created love, the human love that is the only love *of* the Sacred Heart, the love in which this Heart has its part as *organ* as well as *emblem?* Is not this the very reason we were looking for to restrict to the human love in Christ his love as God made Man—which love we said is certainly the object of the devotion?[2]

This conclusion, it seems to me, is not imperative. And for the following reasons, that are also the particular reasons why uncreated love should have a place in this devotion.

(*a*) Does not the created human love of the Heart of Jesus

[1] *De verbo Incarnato*, thesis 38, § 2, p. 348, 4th edition, Rome 1904. See also above, p. 77, note 2.

[2] It is this reason that Fr. Vermeersch, particularly, puts forward; *Pratique*, p. 434.

receive its impetus from his uncreated divine love? Why, then, should not the heart, the symbol of created love, be also at the same time the symbol of that divine uncreated love that is united by so close a tie of causality to the created love? This uncreated divine love does not, I admit, act directly on the heart, but, by causing that heart to pulsate, divine love produces that repercussion created by its own influence which is the love of the heart of flesh. Thus it acts indirectly upon that heart, and because of this the heart of flesh, whilst it reminds me of Christ's human or created love, at the same time, also, reminds me of the divine or uncreated love.

(*b*) In an analogous sense, I may consider the uncreated love that creates the loving Heart of Jesus. Who has lighted this furnace of love? Who offers and gives this divine emblem of love to me? If Jesus is a living manifestation of God in the world, why should not the Sacred Heart be the living manifestation of the love and the goodness of God himself? Now if it is so, uncreated love has a part in the devotion.

(*c*) Finally, devotion to the Sacred Heart leads us quite naturally, as we have seen, to the Person of Jesus manifesting himself to us, all love, all goodness. The Sacred Heart is Jesus, Jesus appearing to me in his human nature, but at the same time showing himself to my faith as a divine Person. And of this argument also, the conclusion is that uncreated love enters into the devotion to the Sacred Heart.[1]

xiii

Résumé

The living Heart—Formulas.

What a vast field is open to those who are devoted to the Sacred Heart! If their devotion is not very deep or is but little enlightened, they may look upon it as regarding nothing else than the love of God in the world; they will pay no attention to the Heart itself, or look on it only as a synonym for love. But if they understand and have experienced the

[1] Such also are the conclusions of M. R. de la Bégassière, *art. cit.*, cols. 569-570. Probably Fr. Vermeersch also would admit them. He does not claim to exclude uncreated love thus understood (see *Études, loc. cit.*, p. 482; *Pratique,* pp. 430, 440). Discussion of the question has been resumed in *Études.* See the courteous argument between M. Vignat and Fr. Vermeersch, *Études,* June 5, 1906, vol. cvii, pp. 643-665. In the *Revue ecclésiastique de Liège,* October 1, 1906, Monseigneur M. Leroy has declared himself strongly against Fr. Vermeersch. In the same review for November, 1906, pp. 125-148, Fr. Vermeersch replied to M. Leroy, who rejoined. In the *Revue augustinienne,* February 15, 1907, pp. 173-190, Fr. Alvéry took the side of Fr. Vermeersch. I think I can and must maintain my own positions.

sweetness of the Sacred Heart, such as it is in its living concrete reality, and at the same time, as it is in the richness and expressiveness of its symbolism, then they will be able to explain this Sacred Heart as being Jesus himself, wholly and entirely, Jesus loving us with a twofold love resulting from two natures harmoniously united in the divine Person, in God made Man.

We must be careful not to judge of the riches of the reality by the poverty of our formulas. On the contrary, let us try to increase or to enlarge our formulas so as to render them less and less inadequate, more and more proportioned to the wealth of the reality. To this end, let us place ourselves before the Heart of Jesus living and concrete, or, if we will, before Jesus showing us his Heart. Let us study this Heart in itself, what it is, and what it signifies. Thus we shall understand better than by analysing formulas, however admirable they may be in fulness and in excellence of expression, what devotion to the Sacred Heart really means, and what is its special object.

Nevertheless, formulas are indispensable. In those given here is summed up all that we have said concerning the object of the devotion to the Sacred Heart.

This object is the corporal heart of Jesus, living and palpitating in his breast with love for men.

It is the heart of flesh, the living and expressive symbol of the love that Jesus had and still has for men. Thus this heart appeals to us, above all, as connected in its living reality and its expressiveness with the love of the Incarnate Word for men.

Here we come nearest to the true definition of devotion to the Sacred Heart. It is devotion to the love of Jesus for us, to the love with which he has loved us as Man, and, consequently, in a certain measure (if we are correct in what we have said on this subject), to the love wherewith he has loved us as God. And if in this devotion we are drawn to the consideration of that liberal, generous love as manifested in the favours it bestows upon us, it is preferably upon those benefits so far exceeding all others in the love shown therein, the Passion and the Blessed Eucharist, that we are invited to fix our thoughts.

But in confining itself too closely to this symbolism of love, the devotion might be perhaps in danger of forgetting or no longer seeing that love as a living, active reality; it might risk losing contact with the real, living Heart. Thus it brings us back again to the loving Heart, that we may in it behold the whole inner life of Jesus, his virtues, his perfections, as well as his sorrows and his love. The devotion makes our vision of love become clearer, and its loving-kindness shine forth the more resplendently.

Thus, imperceptibly and without losing sight of the heart of flesh, our devotion is directed to the Person of him who shows us his Heart in this manner, all-loving and lovable, and in this way we find Jesus himself, all love, all goodness, in the Heart that he shows to us and offers us.

Devotion to the Sacred Heart of Jesus is, therefore, a special form of devotion to his adorable Person. How perfect, how excellent it is, we can already dimly perceive; but as we advance in our present study, we shall see it still more clearly.

CHAPTER II

THE FOUNDATIONS OF THE DEVOTION

i

Historical Grounds

Connection of the devotion with St Margaret Mary's visions —Certainty of these visions as historical facts—To what extent theology is interested in them.

TO St Margaret Mary and her revelations is really due the inception of the devotion to the Sacred Heart in the form that has received the Church's sanction. The germs, as we shall see, already existed, and were waiting only for the needful stimulating influences to fructify. But the fact remains that, in the minds of the devout, the Saint is regarded as the instrument chosen in the Providence of God to institute the devotion, to propagate it, and to obtain the establishment of the feast. The Church, it is true, strictly speaking, has not grounded her approval of the worship and the institution of the feast on the truth of the visions; these are things in themselves quite apart. But it is undeniable that the historical connection is there.

If St Margaret Mary's revelations were false, the feast, whilst not devoid of support, would have no historical foundation, and it might be said that we were indebted for it to the dreams of a visionary. The Church understands this; hence in such cases she takes care to safeguard herself by having the truth of the facts guaranteed by all possible human means. St Margaret Mary's visions are guaranteed. Whatever may be their nature or the manner in which they took place, whether Jesus made use of an instrument perfectly sound or of one unsound, the facts have been sufficiently proved, their supernatural character sufficiently proved also, to justify our accrediting them with such human certainty as would serve for guidance in movement and action.

In ordinary circumstances, facts so well authenticated are accepted as true. So far, the Church has not regarded their supernatural character, when it appeared duly proved, as a sufficient reason for not acting in such a case as people would act in similar cases where human affairs were concerned. She proceeds accordingly. There is no question of her infallibility, but there is of her reputation for prudence, for discretion, for authority. The Saint's revelations, examined as they should be by competent judges, bear investigation; and if there is anywhere a trace of carelessness, of ignorance, of

prejudice, it is not in the dealing of the ecclesiastical judges, who, after mature deliberation, have admitted the revelations as true; rather is such to be found in those who reject them without inquiry or after an inquiry conducted in such a manner as to render it impossible for them to come to a serious decision. Let the Saint's writings, her life, the processes of her beatification and canonization be read, then it will be seen on which side are the weighty and scientific proofs, the side of those who accept these revelations, or that of those who refuse to do so.

ii

Dogmatic Grounds

The adoration of the Sacred Heart and the adoration of Jesus Christ—Devotion to the love of the Sacred Heart for us.

From the preceding pages we already know that the devotion is firmly based on theology. The Heart of Jesus, like everything that belongs to his divine Person, is worthy of adoration, but undoubtedly not, if it is considered as separated from that Person. It is not, however, thus that it is considered. The answer always given to the accusations of the Jansenists was that the Sacred Heart was regarded as united with the divine Person. In the Bull *Auctorem fidei,* Pius VI explained this authentically, and the charges of Nestorianism, idolatry, etc., fell to the ground.

But the devotion to the Sacred Heart is not devotion to the Heart of Jesus only; it is devotion to his love. And certainly, so regarded, if it were not the effect of the action of the Holy Ghost, ever living and acting in the Church, it would be the invention of a genius. What an admirable idea is this, thus to seek out, to extract, as it were, the love that was in every act of the life of Jesus, in every word of his, that was breathed from his whole divine Person! In how many ways is this devotion in consonance with the idea of God, who is love and goodness; with the idea of Jesus, the living visible impersonation of God's benignity and of his paternal love; with the idea of Christianity which presents itself fundamentally as a great effort of the divine love for us? Later, we shall have occasion to recur to this point. But how could we omit to observe here, for the benefit of those who seek the essence of Christianity, that the love of God for man manifested in Jesus is the essence of Christianity? Now the devotion to the Sacred Heart seeks this love in Jesus himself, in order to rekindle our love for him.[1]

Is there anything which helps us better to realize those

[1] See below, chap. iv, § 2, pp. 120-122; see also the Epilogue.

things that St Paul desired for the faithful? "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named: that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man: that Christ may dwell by faith in your hearts: that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth and length and height and depth: to know also the charity of Christ, which surpasseth all knowledge: that you may be filled unto all the fulness of God."[1] From this point of view, therefore, the devotion merits enthusiasm and eulogy. And God knows how in truth it possesses the gift of arousing enthusiasm and winning eulogy.

But devotion to the Sacred Heart is not only devotion to the Heart of Jesus, nor is it only devotion to the love of him who has loved us to such a degree as to live only for us, to die for us, to give himself to us in the Blessed Eucharist. It is the *cultus* of the love in the *cultus* of the Heart. It is homage paid to the Heart in order to honour the love. The establishment of this connection between the heart and love constitutes the principal objection raised against the devotion. Is not this connection an error of former times? Can anything of the kind be still maintained? This brings us to our third question.

iii

Philosophical Grounds[2]

The heart as physical organ and the heart as symbol—History of the question—Controversies—Actual state of the question—There is a connection on which symbolism is based—An actual fact, the explanation of which must be left to the physiologists.

On this point, it cannot be denied, there has not always been unanimity of opinion amongst the theologians of the Sacred Heart; and in their efforts to combat the objections raised on this count against their cherished devotion, all did not retire from the contest with honour. Some even gave

[1] Ephes. iii, 14-20.

[2] On this question, in addition to Benedict XIV and St Alphonsus, who will be quoted in their place, may be mentioned J. Jungmann, *Fünf Sätze zur Erklärung und zur wissenschaftlichen Begründung der Andacht zum hl. Herzen Jesu,* Innsbruck 1871, and Freiburg im Breisgau 1885. Fr. Bigault, in his article in *Études,* 1870, vol. xxiv, p. 233, *L'objet principal de la dévotion au Sacré-Cœur d'après les données de la physiologie,* explained Fr. Jungmann's doctrine. In 1874 the question was again discussed by Fr. Babaz, *ibid.,* vol. xxx, p. 349, *Entretiens philosophiques et psychologues à propos du Sacré-Cœur de Jésus,* and by Fr. Ramière, especially with regard to Claude Bernard, in *La dévotion au Sacré-Cœur de Jésus et la physiologie.*

wrong explanations that must be wholly discarded. But others, it seems to me, gave up much too easily the task of explaining, or substituted for the old interpretation others that perhaps put the traditional devotion in a false position.

These objections belong to another period, and those who raised them did not count on the magnificent progress of modern physiology.

When Fr. de Galliffet, in 1726, postulated for the establishment of the feast, he sent to the Cardinals and Consultors of the Sacred Congregation of Rites, first, his beautiful book, *De cultu sacrosancti cordis Dei ac Domini nostri Jesu Christi;* and then, *Excerpta* from the same book *ad pleniorem cognitionem causae necessaria.* Benedict XIV tells us that his work was found excellent on all points, *omnibus numeris absolutae.*[1]

Fr. de Galliffet says that the promoter of the faith, Prosper Lambertini himself, the future Pope Benedict XIV, although personally favourable to the cause, yet, as the "devil's advocate," stated his objections conscientiously. There was only one of them proposed *viva voce,* and it seemed to him that it was this one which most moved the Sacred Congregation. "I added *viva voce,*" said the Pope, "that the Postulators laid down as an acquired truth that the heart is, as they say, the sensible *co-principle* of all the virtues and passions, and, as it were, the centre of all interior joys and sorrows. But here there was a philosophical problem. For modern philosophers regard the brain, not the heart, as being the seat of love, hatred, and all the other passions of the soul (*animi*)."[2] And he refers to Muratori. "This is why," continues the Pope, stating the grounds for his opinion, "since the Church as yet has given no decision as to the truth of either one or the other of these opinions, and since the Church has always prudently abstained, and still abstains, from pronouncing on these questions, I respectfully hinted that a request, based principally on the opinion of the ancient

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ibid., vol. xxxi, pp. 481 and 801. M. Riche in his book, *Les Merveilles du cœur,* Paris 1877, frankly sides with very many modern physiologists who deny that the heart has any affective function. In his book, *Le cœur de l'homme et le Sacré-Cœur de Jésus,* Paris 1878, he applied his principle to the Sacred Heart. In the *Messager du Sacré-Cœur de Jésus,* Paris 1879, Fr. Ramière combated these arguments. In 1879 M. Riche published two books, *Les fonctions de l'organe cardiaque dans les phénomènes de la sensibilité affective* and *Le Sacré-Cœur et le précieux sang de Jésus,* in both of which he expounded his views. Except from the historical point of view these discussions have now little or no interest. *Cf.* Terrien, *op. cit.,* Bk. I, c. v, and Bk. II, c. vi; Vallet, *La tête et le cœur,* Paris 1891; La Bégassière, *art. cit.* II, col. 567-570.

[1] *De servorum Dei beatificatione,* l. IV, Part II, c. xxxi, n. 20; Prato 1831, vol. iv, p. 702.

[2] *loc. cit.,* n. 25, p. 704.

philosophers in contradistinction to those of the moderns, should not be granted."[1] Consequently (*his cohaerenter*) the answer was postponed, which was a way of sparing the applicants the pain of a refusal (1727). The Postulators, however, having continued to press the matter, the refusal was no longer delayed (1729). St Alphonsus Liguori also recognized the cause of the failure.[2]

It is certain that Fr. de Galliffet did really assign to the heart a very large part in the actual excitation of the passions. Afterwards more prudence was observed, and discrimination was exercised concerning matters held as certain but of doubtful explanation.[3] Even in the statement of those facts given as certain, erroneous assertions had been unintentionally made. But the principle was clearly laid down that the Church could pronounce on the devotion without pronouncing on the disputed questions. And this she has done.

But for all that, in the preambles which she usually adds to her weighty authoritative decrees, it was difficult to avoid all that might indicate the flux and reflux, the ebb and flow of scientific opinion on these matters. In fact, some slight trace of it may be found in some one word, in the preference shown for some one expression. In general, the Church has avoided the use of disputed expressions, such as *co-principium,* and also, I think, *organum;* in one case, we have seen her substitute the word *symbolum* for *fons et origo,* which was proposed to her; she has employed the word *sedes* as expressing what we have all experienced, the reactionary effect of the passions upon the heart.[4]

Thanks to this prudence, the new opinions in physiology have by degrees replaced those of former days without the devotion to the Sacred Heart finding itself directly concerned. It has been left to scholars to find the explanation of sensibility not in the heart as before, but in the brain and in the nervous system, the one fulfilling the function of receiver and transmitter, the other serving as the communication cord. And yet people continue to speak, as formerly, of the heart that suffers and that loves, that, when it is moved, beats more strongly, and whose throbbings grow weak when it is oppressed, because everyday language does not claim to give scientific explanations, but to express, in a manner that can be understood, things actually experienced.

[1] *loc. cit.,* p. 705.

[2] "In my humble opinion the good Father did not gain his end, because in his petition he relied on a matter that was doubtful, mentioning it as if it were certain" (*Neuvaine du Cœur de Jésus,* Notice. See *Œuvres complètes du B.A.M. de Liguori,* vol. iii, p. 457, Paris 1835).

[3] See in Nilles, Bk. I, Part I, chap. ii, § 4, n. 4, p. 73; chap. iii, I, § 2, p. 150.

[4] See above, chap. i, § 6, pp. 76-77.

Thus science and the devotion each went its own road, almost without recognizing each other, and if they did meet sometimes, they scarcely ever came into collision. Some materialist doctors, it is true, from time to time wrote grossly insulting things about the devotion. But people were so accustomed to ignorance in that quarter that no one paid any attention to them.

Occasionally, also, some theologians sought to explain devotion to the Sacred Heart on the lines of the new scientific ideas. Fr. Jungmann, professor in the University of Innsbruck, in his *Fünf Sätze,* and his brother, the Abbé Bernard Jungmann, professor in the University of Louvain, in his theses on the Sacred Heart, both essayed to do this. This correction of the old explanations was done with a light, discreet touch, and the general body of theologians profited by it to avoid erroneous expressions and to define more clearly the meaning and the range of the devotion. In February, 1870, Fr. de Bigault, in *Études,* explained Fr. Jungmann's ideas, and no one found anything in them to censure.

But for all that, some clash between science and piety did take place. This is almost always the necessary condition for a lasting adjustment of differences, each party learning the limits of its domain, and fortifying itself therein, leaving to others to manœuvre freely in their own. In the beginning of 1874 Fr. Ramière, in *Études,* expressed his anxiety about certain opinions held by Claude Bernard on the physiology of the heart.[1] But it was worse when M. Riche, one of the priests of St Sulpice, published his studies, *Les Merveilles du cœur* (Paris 1877), and *Le Cœur de l'homme* and *Le Sacré-Cœur de Jésus* (Paris 1877). M. Riche entirely adopted the new explanations of the physiologists, and by doing so demolished even those circulating in many of the books on the Sacred Heart. Possibly his own explanations were insufficient, and he may not have given the heart the place that was its due. Fr. Ramière considered that the devotion so dear to him was in danger. He began to make war on M. Riche. As usually happens during the dispute, unfortunate recriminations took place which caused pain to devout souls. Pius IX intervened, ordering that all controversy on the Sacred Heart should cease, as he judged the moment inopportune for Catholics to hold discussions on this subject.[2] As it happens, the controversy has had good results. No one, I think, will ever again write "that the Heart of Jesus is the principal organ of the sensible affections of the incarnate Word, that it is the co-principle of his virtues, the

[1] October, 1874, vol. vi, pp. 481-507.

[2] Quoted by Riche, *Les fonctions de l'organe cardiaque,* Paris 1879, p. xiv.

centre and the source of his charity"; that "the everlasting function of the heart is to receive impulses of that love, and from these to produce acts"; that "even as the soul thinks and judges through the brain, so does it feel, love, and is moved by the heart, just as it sees through the eyes." Above all, no one will maintain that this essentially affects the devotion to the Sacred Heart, nor that "the divergency in opinion has only served to retard Blessed Margaret Mary's triumph, and the establishment of the social reign of the Sacred Heart of Jesus." Nor will anyone maintain that to defend this opinion is "to vindicate tradition, the Church and her doctors, Jesus Christ himself and St Margaret Mary, Pius IX and the theologians who have taught this truth."[1]

To assertions such as these, betraying lack of enlightenment, the texts will be sufficient answer. It is as the symbol of love, not as its organ, that the devotion has been approved of and has advanced. Cardinal Gerdil, while disputing Fr. Feller's explanations on the purely metaphorical sense in which the word *heart* is to be understood in the devotion, willingly approved this phrase of Mgr. Albergotti: "The sole reason why the Sacred Congregation of Rites has felt obliged to grant the special Mass and Office of the Sacred Heart is this, it is the symbol of the love of Jesus Christ."[2] Even the champions of the old opinions agree to this. Thus, Fr. Emmanuel Marquez, in his *Defensio cultus SS Cordis,* writes: "The feast presents the Sacred Heart to us as the symbol of love. For to say the truth, it is nothing else than a feast in which the charity of Christ is honoured under the symbol of his divine Heart. Now a feast on which the charity of Christ towards men is honoured implies nothing that is erroneous or doubtful. In reality, what is necessary to justify it? One thing only—namely, that this Heart really should symbolize the charity of Jesus." And replying directly to the objection that it was possible that the heart might not be the organ of sensible love, he writes: "It is easy to answer: Neither the feast nor the devotion to the Heart of Jesus rests on the opinion that gives to the heart the rôle of organ in the producing of our feelings. In reality . . . both the feast and the *cultus* imply the fulfilment of this sole condition—the symbolism of the Heart of Jesus. Now this cannot by any means whatever be disputed, whatever opinion otherwise may be held as to the rôle of the heart. . . . Whether it may or may not be the organ of love, the heart remains its natural symbol, in virtue of the close connection that there is between the two."[3]

Let it not be thought that here there is any question of

[1] Texts quoted by Terrien, pp. 53 and 54.
[2] *Risposta,* p. 419.
[3] Texts quoted by Terrien, pp. 61, 62.

retreating too late before science. From the very beginning, the Church gave such consideration to the hypotheses of science—they were only hypotheses, and moreover, not very correct themselves—that she would not decide in favour of the *cultus* until she saw clearly that she could do so without shackling herself with variable and doubtful opinions. Granted that in the beginning the old theologians who favoured the devotion (and yet several of them, like Fr. Croiset, maintained great reserve on this point) gave too large a part to the heart, they did this far more when developing the excellence of the devotion than in their explanations of its special object.

In the end the fact remains that, if the heart is the symbol of love, the devotion to the Sacred Heart has a sufficiently good foundation. And who can deny that the heart is regarded as the symbol of love, at least in our world and in our civilization?

Still, I am afraid that this idea of an emblem may lead some either to sacrifice all real connection of the heart of flesh with love, a connection that is the basis of symbolism, or else, by restricting too closely the scope of symbolism and the import of the heart as a representative, to deprive the devotion of its full breadth and of its far-reaching range. Let us never forget that devotion to the Sacred Heart would not be what it is, if it lost touch with the real heart, and if we did not conceive the Heart of Jesus as being really connected with his affective life, and in this way with his whole interior.

Let me, therefore, point out how, if I am not mistaken, the relations of the devotion with the scientific knowledge of the heart may be with fair exactness formulated.

The Heart of Jesus is a perfect human heart. The heart is to him what it is to us normally.

Now, *we feel* our heart moved by our affective states and even by our moral dispositions; we feel that our affective states and even our moral dispositions are connected with certain states and certain movements of our hearts. We are not merely speaking metaphorically when we say "my heart was palpitating violently; my heart was full; my heart is still sad; my heart swelled; my heart melted; so-and-so has a cold heart, a warm heart." By these expressions we explain to others what is to ourselves both a physiological and a psychical fact. In what this physiological fact consists, we do not profess to say; we leave the explanation to physiologists. For us this correspondence is a fact of experience, and on this fact of experience the symbolism of the heart and the whole devotion are based.[1]

[1] It is to this universal experience that all those who have written on the devotion appeal. Mgr. de Pressy, for instance, expresses him-

When we want to have an explanation of the actual facts, we have recourse to philosophers and savants. Philosophers tell us that the heart could not be the organ of a spiritual love; they add that in a purely human love there is naturally an element of the sensible as well as the spiritual, man being a rational animal, and that a sensible love must be connected with a physical organ. Here the physiologist intervenes, and, whilst telling us that the heart is not the special organ of our sensible emotions, acknowledges that "the heart, the principal organ of the circulation of the blood, is also a centre in which all sensitive nervous impressions have their repercussions."[1]

Certainly, it is interesting to listen to the savants explaining to us what we know by our experience, and repeating to us what we already knew quite well, that "the love which causes the heart to palpitate is not a mere form of poetical expression, but is also a physiological fact."[2] In the same way, we shall be interested in hearing them explain to us the heart's essential functions in our life, and how the heart is the central organ that seems the first to become active, and the last to die; that, with the blood, it everywhere distributes life; when they tell us that vegetative life, and most especially the circulation of the blood of which the heart is the principal organ, is in close connection as cause and effect with our affective life. But we shall not forget that our devotion is based on immediate experiences anterior to science. It is not, therefore, dependent on the discoveries of science, and still less on its gropings, its varying hypotheses. It moves in another domain. A few facts of daily experience suffice to establish the *symbolism of the heart* and to prove that it is really connected with our affective life. Nothing more is needed to give the devotion to the Sacred Heart a physiological foundation. Science comes later and moves along other lines. This has sometimes been forgotten by the theologians of the Sacred Heart. Let us hope they will not forget it again.

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self in these words: "This truth is confirmed by the *experience* of all men. Whoever has a heart and has loved anything a little ardently, needs nothing but the evidence of his own feeling to convince him of the reality of the impressions that love makes upon the heart. It is not for us to describe these impressions (*the lines omitted deal with extraordinary effects of love on the heart*). But on the testimony of those who have *experienced* them, we do not fear contradiction when we affirm as an incontestable truth that the heart has a great part in love." *Instructions* on devotion to the Sacred Heart of Jesus, chap. ii, *Œuvres très complètes de Mgr. de Pressy,* Paris 1842, vol. ii, col. 1056-1057 (Migne Édition).

[1] Claude Bernard, quoted by Terrien, p. 137. See Riche, *Les fonctions de l'organe cardiaque,* chap. iv, pp. 98 ff.

[2] Claude Bernard, quoted by Riche, *op. cit.,* p. 105. See other and later texts collected by M. de la Bégassière, *art. cit.,* ii, col. 567-569.

CHAPTER III

THE SPECIAL ACT OF THE DEVOTION TO THE SACRED HEART

IT is, above all, the object that gives to a devotion its special character. But in itself, it consists of an ensemble of ideas, sentiments and practices, all of which relate to the object. To complete our knowledge of it, we must, therefore, study it from this point of view also. For this purpose let us ask ourselves, What is the special act of devotion to the Sacred Heart?

The answer may be deduced both from the object and the end of the *cultus,* this end itself being determined by the nature of the object. But, in order not to act solely *a priori,* we shall be obliged to examine both the texts and the facts.[1]

The question regarding the particular act could be quite as well expressed in these terms: What are the spirit and the special characteristic of the devotion to the Sacred Heart, and, pursuant to this spirit and this characteristic, what are its special practices? In explaining the spirit, practices and character, we may group all under these two heads: the end, and the special act of the devotion.

i

The End of the Devotion to the Sacred Heart

Love calls for love—Despised love calls for love to make reparation.

When Jesus showed St Margaret Mary his Heart, burning with love for men and unable any longer to restrain the flames that were consuming it in his desire to make all sharers in the infinite riches of his Heart, what did he want? To attract men's attention to that love; to lead them to render it homage; to invite them to draw from that Heart so infinitely rich. If, according to the words of the Saint, "he takes a singular pleasure in being honoured under the figure of his heart of flesh," what end does he wish that we should propose to ourselves in rendering him that honour? Here it is the precise and proximate end of the devotion that is in question, not the final and general end, which is obviously the glory of God and the sanctification of souls.

He wishes that we should propose to ourselves to honour and respond to his love by rendering him love for love. The manifestation of the Sacred Heart to St Margaret Mary is

[1] See on this, Part I, chap. iii, § 2, pp. 46-48, the texts of St Margaret Mary on the spirit of the devotion.

the manifestation of love. The whole devotion, therefore, may be reduced to this: on one side, a love that calls for love, a tender overflowing love that calls for a proportional love; on the other side, love that responds to the appeal for love, a love anxious not to be too far behind the immense love by which it has been forestalled and called forth. If, as Pius VI tells us, devotion to the Sacred Heart leads us to venerate the immense charity and the prodigal (*effusum*) love of our Lord for us, it is clear that it is in order to enkindle our love in that furnace of love. This is self-evident.

Here are a few passages to show that such is indeed the case.

The Saint, writing to Fr. Croiset, says: "There was shown to me a Heart ever present and ever sending forth flames from all parts with these words: 'If thou didst but know how I thirst to be loved by men, thou wouldst spare nothing that this might be accomplished; I thirst, I burn with the desire of being loved.'"[1]

She had written previously to Mother de Saumaise: "He will reign in spite of his enemies, and will make himself the master and the owner of our hearts; for this is his principal end in this devotion, to convert souls to his love."[2]

And, again, she writes to Fr. Croiset: "He made me see that the ardent desire which he had of being loved by men had made him form this design of manifesting his Heart to men with all the treasures of love, of mercy, grace, sanctification and salvation that it contained, in order that all those who would render to him and procure for him all the honour, the love and the glory in their power, he would enrich abundantly and in profusion with those divine treasures of the Heart which was their source, which must be honoured under the figure of this heart of flesh. This devotion was, as it were, a last effort of his love which would favour men in these latter centuries with this loving redemption . . . in order that we might be all under the sweet liberty of the empire of his love which he wished to re-establish in the hearts of all those who would embrace this devotion."[3]

This is, indeed, the way in which the devotion was understood by its promoters. "The end of the new devotion," said the Postulator in 1697, "is to pay a tribute of love to the very source of love itself."[4]

"The chief end that is in view," said Fr. de Galliffet, the Postulator of 1727, "is to respond to the love of Christ."[5]

[1] *Lettres inédites,* VI, p. 180; revised under G., CXXXV, 600.
[2] Letter LVIII (LIX), vol. ii, p. 115 (152); G., LXV, 355.
[3] *Lettres inédites,* IV, p. 142; revised under G., CXXXIII, 568.
[4] *Memoriale*, quoted by Nilles, Bk. I, Part II, chap. ii, vol. i, p. 338
[5] Quoted by Nilles, *loc. cit.*, p. 340.

And Father Croiset says: "In a strict sense, this is really only an exercise of love. Love is its object, love is its principal motive, and it is love that must be its end."[1]

And it is in this sense that the Church understands it. For example, in the Hymn for Lauds, she says: *Quis non amantem redamet? quis non redemptus diligat?* In the Secret of the Mass *Egredimini* she says: "We implore of thee, O Lord, that the Holy Ghost may inflame us with the love which our Lord Jesus Christ caused to issue forth from his Heart and so ardently desired to see enkindled." When Pius IX in 1856 extended the Feast of the Sacred Heart to the whole world, it was, he said, in order to "provide the faithful with an incitement [*incitamenta*] to love and to repay with love [*ad amandum et redamandum*] the Heart of him who has loved us and washed our sins away in his blood."[2] When he raised the feast to a higher rite, it was that "the devotion of love to the Heart of our Redeemer may be propagated more and more and may sink still deeper into the hearts of the faithful, and that thus charity which in many has grown cold may be reanimated in the fires of divine love."[3] In the Brief for the Beatification of St Margaret Mary, he says: "Jesus has nothing more at heart than to light in the hearts of men the flame of love with which his own Heart is burning. The better to succeed in this, he has willed that the cult of his most holy Heart should be established and propagated in the Church."[4] On the medal struck at Rome in 1864, in commemoration of the beatification, was a representation of our Lord showing his Heart, with the motto: *Cor ut redametur exhibet.*[5] Leo XIII repeated these instructions. In his Encyclical of June 28, 1889, he writes: "Jesus has no more ardent desire than to see enkindled in souls the fire of love with which his own Heart is consumed. Let us go then to him who asks from us as the reward of his charity nothing but a return of love." The whole letter is full of this idea. And it is to this point, moreover, that all the documents relating to the Sacred Heart lead us, and nothing is so frequently met with in them as the words of our Lord quoted in this sense: "I came to cast fire upon the earth, and what will I save that it be kindled?"

Let us add that the devotion, being a return of love for

[1] Part I, chap. i, pp. 3-4. Mgr. de Pressy expresses himself somewhat similarly: "Its object," he says, "whether spiritual or temporal, manifests nothing but charity; its motives breathe but of charity; its practices and its end tend only to the exercise and the perfecting of charity." *Mandement pour établir la dévotion au Sacré-Cœur, loc. cit.*, col. 1032.

[2] In Nilles, Bk. I, Part I, chap. iv, § 1, vol. i, p. 167.

[3] *ibid.*, p. 170.

[4] In Nilles, Bk. I, Part II, chap. ii, § 2, vol. i, p. 346.

[5] See Nilles, Bk. I, Part III, chap. iii, vol. i, p. 468.

the love that is despised and outraged, is naturally manifested in the form of reparation. Later on we shall find documentary evidence of both love and reparation.

ii

The Particular Act of the Devotion

The special act of the devotion to the Sacred Heart, the act of love—The spirit, the character, the practice belonging to it lead to love—Reparation.

This is a question that has from time to time been discussed. For us the preceding pages give the solution; the special act of the devotion is obviously the act of love. Jesus gives his Heart that he may have ours in return. The devotion to love is in its essence a devotion of love; its device is: *Nos ergo diligamus Deum, quoniam ipse prior dilexit nos,*[1] or, once more: *Sic nos amantem quis non redameret?* We respond to love with love. We return love for love.

But let it be well noted, since our love is manifested as a response to love, it therefore has special characteristics determined largely by the love which in its response it would recognize. I do not speak of that indescribable shade of difference which will inspire it with the ever-present sense of the distance between us and the divine Friend, the sense of what he is and of what we are; it puts us in regard to him in an analogous position to that of his disciples after the resurrection on the morning of the miraculous draught of fishes, when they sat, with him looking on, eating the breakfast that he had prepared for them himself, and not daring to ask who he was, yet knowing well that he was Jesus. It communicates something of himself to all the relations between himself and us, so as to blend together the infinite condescension that, without derogation, stoops to the most intimate familiarity and the loving respect that ventures simply to love, whilst not forgetting the boldness that there is in loving one so far above us. I wish to point out certain features more characteristic of this love that the devotion requires.

It is a reciprocal love which never forgets that it is loved. If it were tempted to forget it, a glance at the Sacred Heart would recall this at once.

This reciprocal love, in spite of the remoteness of the love that is reciprocated, is a love of friends, a familiar love, tender, intimate, fraternal, with that shade of difference to which we alluded. This is due, no doubt, to the fact that the love of the Sacred Heart is manifested to us as a human love under sensible forms, suited to our hearts. But, more than

[1] 1 John iv, 19.

all, it is due to this love being the love of Jesus, the incarnate Word. We cannot forget that he has willed to take upon himself our nature in order to make us sharers in his, that, being God, he has willed to become Man in order that man may be made God.

This reciprocal love does not forget that it has been anticipated, that Jesus has made all the advances, and that it has but to respond. Therefore it pauses to study this prevenient love and all that it has done; it tries, knowing well that it will never succeed, to respond to the tenderness and ardour of this love with all the tenderness and ardour of which it is capable, to this generosity with all the disinterested devotedness that it has to give. Briefly, it strives, in an unequal struggle, to respond by the perfection of love to the perfect love by which it has been anticipated.

But the love of Jesus, as revealed to St. Margaret Mary, is a love that men despise and insult. And this is what makes the act of reparation of such importance in the cult of the Sacred Heart. So great a part has reparation in it, that sometimes it would seem as if it were intended that it should be the principal and essential act of the devotion. Such is not the case, however.

First of all, this reparation that is offered is a reparation of love, not the reparation demanded by justice or made in expiation; it is manifested in the act of reparation which is offered directly to the love that is insulted and despised. Thus love holds the first place. Let us add that in the texts reparation is placed second, and they tell us that the principal end of the devotion is love; reparation only comes afterwards and as a special act of love to the love that is insulted and disregarded. Love, the consecration or loving offering of oneself to the Sacred Heart, one's life wholly and entirely lived with him and for him, has an infinitely larger place in the thoughts and the writings of St Margaret Mary than reparation and atonement. Even were that not the case, these latter should not have the first place. In the nature of things, reparation comes afterwards as a special proof of love.

Other acts and practices dear to the clients of the Sacred Heart are the communion of reparation and devotion to the Blessed Sacrament, the Holy Hour and devotion to the Passion, etc. Dear to their love because Jesus asked for them expressly from his friends in the person of his chosen lover; because she practised them herself or pointed them out as pleasing to the Heart of the divine Friend; because they are the spontaneous manifestations of a tender, delicate, generous love.[1] All this results from the peculiar nature of the devo-

[1] See above, Part I, chap. iii, § 1, p. 33; § 2, p. 46 ff.

tion. Nothing that manifests love is extraneous to it. But it refers all that one does, all that one suffers, to love as its source, to love as its goal. Read what St Paul says about charity.[1] In his words you will find, as it were, a description of true devotion to the Sacred Heart, because you will find in them a description of true love. Therefore, the spirit that animates the devotion is the spirit of love, all its practices are animated by it; they all incite to love.

Wherever we find devotion to the Sacred Heart, we remark this characteristic of love.

It is love that makes those who practise this devotion devote themselves to Jesus in order to study in him his love from the Crib to Calvary, dwelling on the external facts only to seek in them the traces of love; seeking to know him better in order to love him. It is from love that they compassionate his sufferings; that, seeing him forgotten, they render homage to him; that they rejoice in his joys and his triumphs as if they were their own; and that they strive to please him by loving him more and more, by showing him their love, by rendering themselves more and more pleasing in his sight, that thus they may satisfy their love.

To develop these considerations is the office of preachers and ascetic writers. It was necessary to indicate them here as an aid to the forming of a more correct and more vivid idea of the devotion.

Devout souls find in their devotion itself the means of keeping it alive within them and of becoming imbued with it. And according as it is kept alive in them and as they are imbued with it, their devotion increases and becomes for them an inexhaustible source of loving considerations, of love ever more affectionate, ever more active.

[1] 1 Cor. xiii, 5 ff.

CHAPTER IV

RÉSUMÉ AND CONCLUSION

i

This Devotion compared with Others

Special mysteries and their foundation—Acts and the principle of action.

ALL devotions that have as their object the mysteries of the life of Jesus are directed to his divine Person. But they envisage him in a special situation or in some event in his life.

At Christmas we pay homage to Jesus in his birth; in the Passion, to Jesus suffering; at Easter, to Jesus risen from the dead, etc. The devotion to the Sacred Heart is not attached to any special mystery of our Lord's life, nor to any one of his actions. But all are within its province, with all that there is of the most intimate in them, inasmuch as it studies in them his Heart, his love, his sentiments and his virtues. Thus it goes to the inmost recesses of each mystery, in order to search out the principle of its action, to have the final explanation of it. "Thus," said the Postulator of 1765, "the Feast of the Sacred Heart not only represents to us some special grace—the same must be said of the devotion . . . it opens wide to us the source of all graces. It does not recall to us any special mystery; it proposes to our contemplation and our adoration the cause of all mysteries. All the graces, and all the mysteries in the inmost depths of Jesus and in the secret of his Heart, all the benefits for men that have flowed from the love of our most loving Redeemer, all that the interior Passion of Christ presents to our eyes and our love; the Feast of the Sacred Heart of Jesus represents all these to us, recalls them all to us, and on this feast all are honoured."[1]

According to this, we can understand what the preachers tell us of the liturgical solemnity with which the feast is celebrated, and of its place in the annual cycle. After all, this feast separates their very quintessence from the special mysteries of which the Litany recalls the remembrance. We can understand what they tell us of the excellence of this devotion, whether we regard its object or its end or its special act.

Let us be content, without following the preachers, to

[1] *Replicatio*, n. 20, in Nilles, Bk. I, Part I, chap. iii, § 3, vol. i, p. 146.

point out how the devotion to the Sacred Heart is a résumé, clear, profound, a living, speaking expression, the most felicitous formula of the very essence of Christianity.

ii

The Sacred Heart and the Essence of Christianity

Christianity the religion of Jesus—Christianity the religion of love—The devotion to the Sacred Heart is an excellent expression of Christianity.

In reality, what is Christianity in its very essence? It is the religion of Jesus Christ, the religion of love, Jesus and love being harmoniously blended in it so as to form but one.

The religion of Jesus. Let us look at things as God looks at them. He knows us, so to say, and he loves us only in Jesus, our sole Mediator. He accepts our homage only when presented by Jesus. There is no other mode of intercourse between him and us save through the mediation of Jesus. For him, we may say, we have no existence in the supernatural order except in Jesus and through Jesus. Let us look at them from our point of view. It is only inasmuch as we become one with Jesus that we live the supernatural life. He is, in truth, the whole of our religion, the whole of the Christian life. Well, nothing gives Jesus, nothing makes us know and love him intimately, nor brings us into intimate and personal relations with him, makes us live with him and in him, like devotion to the Sacred Heart. Is it not the fusion of our hearts with his that makes but one of two? From this point of view, can we find anything more expressive, anything more efficacious? St John Chrysostom summed up St Paul by saying: "Paul's heart is the heart of Christ. Devotion to the Sacred Heart makes the Christian heart the Heart of Jesus."

The religion of love. Religion has been defined as the meeting of two loves. This is not an exact definition of religion as such. Religion is a matter of duty, of recognition of the essential relations between God and man. Now these relations, having regard but to the nature of things, are not the relations of friendship; they are the relations of master and servant, of the Creator and the creature. To make relations of friendship possible between him and us requires a special act of God's will, by which we are raised to the supernatural order, an outpouring of the spirit of adoption, permitting us to say "Father" to him who, in adopting us, indeed wills to call us his children.

But if religion, as such, cannot be defined as the meeting of two loves, Christianity can be so defined. And here we have one of the most beautiful and exact ideas of Chris-

tianity that could be given of it. On God's part, it is a great effort of love to win our love. It has been defined as great pity coming to the aid of great misery. But this very pity, whence comes it? From love. The first and the last word concerning God's ways with us is—love. To what do we owe Jesus? To love. *Sic Deus dilexit mundum, ut Filium suum unigenitum daret.* To what do we owe the Passion and the Redemption? To love. *Dilexit me et tradidit semetipsum pro me.* The whole mystery of Jesus presents itself to us as a supreme effort of love: *Cum dilexisset suos qui erant in mundo, in finem dilexit eos.* The whole Church, with her sacraments and her magnificent organization for the propagation of grace and virtue throughout the world, is an invention of love. And God has willed that the first condition for ecclesiastical government should be love, the love for God overflowing in love for men: *Amas me? Pasce agnos meos.* In the same way he has willed that the first law imposed on the faithful should be the law of love. It is the great commandment. If we obey it, all will go well. *Dilige, et quod vis fac.*[1]

On the side of the faithful equally, everything has reference to love. The law, as we have pointed out, is summed up in love. The Christian belief—it is St John who tells us so—is characterized as belief in love—*Et nos credidimus caritati.* The whole Christian life consists in living in Jesus through love. Christian perfection is defined as the union of love and loving transformation into Jesus.

It is true, therefore, that the Christian religion is summed up in the Sacred Heart, since the devotion to the Sacred Heart is wholly and entirely devotion to love, a devotion of love.

Finally, Christianity is not Jesus and love, as if it consisted of two distinct things. It is the love of Jesus for us, and our love for Jesus; it is God's love for us in Jesus, and our love for God in Jesus. Is not this repeating, in different terms, that the whole of Christianity is entirely in the Sacred Heart?

No doubt this is not a necessary formula. But who can deny that it is an admirable formula, short, clear, singularly expressive, speaking at once to the heart and to the mind, to the soul and to the eye? In the beginning of 1857, Mgr. Pie wrote: "There is no other devotion with which Christianity could be so absolutely identified as with the Sacred Heart."[2] Not long ago Mgr. Dubois said the same thing in a beautiful pastoral on *The Cultus of the Sacred Heart:* "The whole Christian religion is in it, because it is the religion of

[1] Generally *Ama et fac quod vis.* The formula of the text is that used by St Augustine. *In epist. Joannis ad Parthos,* Tr. VII, chap. iv, n. 8, *P.L.,* vol. xxxv, col. 2033.

[2] Synodal Letter, December, 1857. *Œuvres,* vol. iii, p. 42.

divine love. Our faith believes in this love that is the foundation of all our mysteries; our morality corresponds to it, to this that is the fulfilment of the law." This devotion is, therefore, "the résumé and, as it were, the very essence of Christianity."[1]

If it is indeed so, there is no room for surprise at the magnificent promises of our Lord to St Margaret Mary in favour of those who are devoted to his Sacred Heart. What may we not expect from such a love? Nor need we be surprised at the singular advantages that the Saint attaches to the practice of this devotion. What will not a devotion that is all love, responding to such a love, effect in a soul, once it is implanted therein?

This may help us to understand that singularly bold saying of the Saint, that the Sacred Heart was, as it were, a new mediator. A new mediator, as being a new manifestation of the only and Eternal Mediator who, in giving us his Heart exposed to our view, gives us, as it were, a fresh gift of himself, as the mediator through which we go to Jesus, in which we find Jesus, as through Jesus we go to his Father and in Jesus we find God.[2]

From this also we can understand why Leo XIII should have designated the Sacred Heart as the *labarum* of modern times. Not, indeed, that the Cross must disappear and be effaced by the Heart. But through the Heart we understand the Cross better, know it better; through the Heart we enter into the very depths of the mystery of the Redemption, from which it causes the grace of salvation to flow out upon us abundantly. The reign of the Sacred Heart in souls ensures the reign of God on earth.

[1] Pastoral in *Revue du Clergé français*, 1903, vol. xxxiv, pp. 646 ff.
[2] See above, 1st Part, c. ii, § 7, pp. 30-32.

PART III

HISTORICAL DEVELOPMENT OF THE DEVOTION

INTRODUCTORY

MANY ravings—the word is not too strong—have been published about this subject. The *Realencyklopädie für protestantische Theologie,* usually so serious, and when it is not a question of matters specifically Catholic, so well informed, begins its article on the Heart of Jesus by saying that the devotion to the Sacred Heart is an invention of the Jesuits. In the course of the eighteenth century the report was spread that Father de la Colombière had got the idea when he was in England from a certain Thomas Goodwin, a Socinian and Quaker, and that on his return to France he had persuaded St Margaret Mary to undertake its propagation.[1]

On the other hand, there has been much discussion amongst Catholics as to whether it was an old or a new devotion, and what part the Saint and her "precursors" had in it, etc. A certain pious author regards it as one of the principal merits of his work that instead of following the usual course of not seeking for the origin of the devotion beyond Margaret Mary or her precursors, or at most beyond the beginnings of Christianity, he had traced its history to the creation of the world and to the eternal love that has drawn us out of nothing.

We shall try to give some correct ideas on the principal points by showing to what extent the devotion had developed before the time of St Margaret Mary, what her work for it has been, and how far it has advanced from the time of her death to our own days. We do not aim, moreover, so much at giving a *detailed history* of the devotion as to mark out its course by noting the principal stages.[2] We shall, however,

[1] *Cf.* Nilles, Bk. I, Part I, Parergon II, § 1, vol. i, p. 220, note. On this fantastic fable, see R. de la Bégassière, *art. cit.*, X. col. 580-582.

[2] The history of the devotion to the Sacred Heart has not yet been written. In many of the writings that treat of St Margaret Mary or of the Sacred Heart we find some rudiments of it, notably in Galliffet, Nilles, Franciosi, Etcheverry, Nix, Daniel, Bougaud and others.

M. Thomas was the first, as far as I know, to trace somewhat accurately the successive developments of the devotion from its inception to the form of public worship in which it exists at present. M. Grimoüard de St Laurent, in his book, also furnishes us with some useful information. But Franciosi especially is a rich mine of detail.

I have no knowledge, beyond the title, of Fr. Hattler's works, *Geschichte des Festes und der Andacht zum Herzen Jesu,* 2nd edition, Vienna 1875, and *Zur Geschichte der Herz-Jesu Andacht* in *Katholik*, 1885, vol. lxv, pp. 523 and 638. Similarly, I know nothing of the *Compendio Storico della divozione al SS. Cuor di Gesu*, 5th edition, Rome 1856.

dwell at length on everything relating to it previous to the time of the Saint. With the documents actually existing, it is possible to throw some light on the beginnings of the devotion, to mark out with sufficient boldness the great lines of its development, and to point out precisely the stage it had reached when our Lord first appeared to St Margaret Mary. Its subsequent history is more known and its progress less disputed. We shall, therefore, pass more quickly over the details, the more willingly that M. Hamon, the Saint's learned historian, intends, we believe, to relate at length the history of this latter period, and that his work cannot fail to be very interesting and very well informed.

There is much information scattered throughout the *Règne du Sacré-Cœur de Jésus,* Paris 1904. Baruteil's *Genèse du culte du Sacré-Cœur de Jésus,* Paris 1904, is a praiseworthy effort to give an accurate account of the beginnings and the first developments of the devotion. We have also in M. de la Bégassière's article, already mentioned, very reliable and precise information. In V. Alet's *La France et le Sacré-Cœur,* 3rd edition, Paris 1889, a number of facts are collected, but without sufficient critical examination or accuracy. Fr. Letierce, *Étude sur le Sacré-Cœur,* 2 vols., Paris 1890-91, confines himself chiefly to the Visitation Order and the Society of Jesus, but he also gives general information. In this work there is much research, but he is not always reliable; especially there is a want of exactitude, whether in the transcription of the text or in the giving of the sources of information. By the same author: *Le Sacré-Cœur, ses apôtres et ses sanctuaires,* Nancy, 1886. This book is full of useful information.

For several of the religious orders special works have been written on their relations with the Sacred Heart. For the Carthusians, by Dom Boutrais, *Un précurseur de la B. Marguerite-Marie: Lanspergius le Chartreux et la Dévotion au Sacré-Cœur,* Grenoble 1878; *Mois du Sacré-Cœur, d'après d'anciens auteurs Chartreux,* 4th edition, Montreuil 1886; *Ancient Devotions to the Sacred Heart by Carthusian Monks of the Fourteenth to the Seventeenth Centuries,* London 1896. For the Franciscans, by Fr. de Grèzes, *Le Sacré-Cœur de Jésus, Études franciscaines,* Paris 1890. For the Society of Jesus and the religious of the Visitation, Letierce, *Étude,* already mentioned. For the Jesuits, Fr. de Rochemure, *Le Sacré-Cœur et la Compagnie de Jésus,* Paris 1890; Fr. J. M. Sáenz de Tejada, *Deudas de la Compania de Jésus para con el sagrado Corazon,* Bilbao 1913. I am not aware if similar books have been written for other religious congregations.

For various countries monographs have been written. For Spain, Fr. Fita, S.J., *Apuntes para formar una biblioteca hispano-americana del Sagrado Corazon de Jésus,* Barcelona 1874; Llobet and Balaguer, *Nacional Homenaje de las Ciencias, Letras y Artes Españolas al Sacratissimo Corazon de Jésus,* June 26, 1881, Barcelona 1882. For medieval Germany, Karl Richstätter, S.J., *Ein niedersächsicher Apostel der altdeutschen Herz-Jesu-Verehrung,* Freiburg i. Breisgau 1919, in *Stimmen der Zeit* for April. The same author has prepared two other volumes—*Die Herz-Jesu Verehrung der deutschen Mittelalters* and *Altdeutsche Herz-Jesu-Gebete.* For France, V. Alet, *La France et le Sacré-Cœur,* mentioned before; many other smaller essays. For Canada, Lindsay, *Les origines de la Dévotion au Sacré-Cœur de Jésus au Canada,* Montreal 1900.

Nilles, in the Parergon to chap. iv of Bk. I, Part I, vol. i, pp. 211-327, gives very much information on the spread of the devotion throughout the world, particularly in Spain, in Portugal and in China, etc.

CHAPTER I

BEGINNINGS

i

The Early Ages

Elements of the devotion—The wound in the side; its symbolism; the metaphorical heart—No trace of the devotion to the Sacred Heart.

THE love of God for man fills the history of mankind, and we have seen that Christianity, particularly, is a great effort of love calling for love. But that God loves us and that we love him: this by no means constitutes devotion to the Sacred Heart.

When we find God declaring his love for us, and when we see man glorifying this love of God or of Jesus for us in order to excite us to render him love for love, then we are coming nearer to our devotion. Now Christian tradition is full of these panegyrics of the divine charity for us, and of these exhortations to render love for love.[1] Who does not know the transports of heavenly raptures of a St John Chrysostom when treating of the φιλοστοργία, the paternal tenderness of God or the fraternal tenderness of Jesus for us, of his φιλανθρωπία or his love for men? And in these Chrysostom was but echoing St Paul and St John. The whole theory of Christianity—mutual love between God and man—is founded on very clear texts of Scripture that have been magnificently developed by the Fathers of the Church, and that the theologians have illuminated, in their theological syntheses, by texts of the Fathers. It suffices to quote the names of St Augustine and St Bernard, of St Thomas and St Bonaventure, to recall such and such a meditation of St Anselm or of Eckbert of Schönau, the *Stimulus amoris,* long attributed to St Bonaventure, or the *De Diligendo Deo* of St Bernard. But all this does not constitute devotion to the Sacred Heart. For in these we can discover no trace of worship rendered to the heart of flesh as the symbol of love.

Certain sayings of Scripture bring the faithful, if I may say so, very close to the hidden treasure; such are the words in the Canticle of Canticles: *Vulnerasti cor meum* (iv, 9); *In foraminibus petrae, in caverna maceriae* (ii, 14); *Pone me ut signaculum super cor tuum* (viii, 6); and those of Isaias: *Haurietis aquas in gaudio de fontibus Salvatoris* (xii, 3);

[1] A valuable collection of texts in Franciosi, *op. cit.*

especially those in certain passages in the Gospel, notably that in which Jesus presents himself as the Master meek and humble of heart (Matt. xi, 29); that in which he shows the good man bringing forth from the good treasure of his heart the old and the new (Luke vi, 45); those in which there is mention of the disciple whom Jesus loved and who leaned upon his breast (John xxi, 20); above all, that in which St John tells us, in terms that so well convey the idea of the mystery, of the side of Jesus opened by the lance (John xix, 34). But nothing shows that the writers may have had even a faint idea of the cult. They have spoken of the mystery of the water and the blood issuing from the open side; they have perceived a purpose in the saying of the Evangelist. *Vigilanti verbo evangelista usus est,* says St Augustine.[1] But they do not seem to have been thinking directly of the wound of the heart. For the word *pectus* which they use may, perhaps, sometimes signify *breast* rather than *heart.* The word *cor*[2] seems to be used specially to indicate the organ. But however it may be with regard to *pectus* and the wound of the heart, we cannot discover that they regarded the *wound of the side* as the symbol of *the heart wounded* with love, or that they had any express intention of designating the heart of flesh of our Lord as a symbol of his love for us, nor that they had rendered any homage to this heart of flesh.[3] During the first ten centuries, precise texts on the wound of the heart are rare, if, indeed, there are

[1] *In Joan.*, Tr. CXX, *P.L.* XXXV, col. 1953.

[2] In the early ages of the Church, the word in the Gospel is the most used in Greek, πλευρά; in Latin, *latus.* The Latin text, *aperuit latus,* in which St Augustine sees a special meaning, would lead us to infer a Greek text (ἤνοιξεν) where the generally received text has ἔνυξεν. In a homily of the fourth or fifth century, which M. Cavallera, who has edited it, ascribes to Eustachius of Antioch, we remark the word καρδία, corresponding to *cor.* I cannot say if, previous to the eleventh century, *pectus* or *cor* is found anywhere in Latin with reference to the wound of the side. But in any case we must not quote as from St Cyprian the text: *De duplici martyrio,* vi: *quidquid residerat in corde sanguinis, emisit ut nos confirmaremur, P.L.*, vol. iv (1844), col. 885. This little book is a fabrication by Erasmus.

[3] See Galliffet. Addition to Bk. II, a. 2; *cf.* Nilles, vol. i, pp. 46 ff. The texts on this subject, often quoted as from St Augustine, are apocryphal; they have been taken from the *Manual* and the *Soliloquies,* both compiled at a later time than that of St Anselm and St Bernard, whose writings have been availed of in them quite as much or more than those of St Augustine. But there is a saying of St Augustine about St John, in which he comes very near our devotion: "At the Last Supper, he was resting on the Master's breast, which signified that he was drinking in the most sublime secrets from the inmost depths of his Heart." *In Joan.*, tract. 18, n. 1, *P.L.*, vol. xxxv, col. 1536. The same idea is found in the *Gregorian Sacramentary,* Feast of St John, *Préface, P.L.*, vol. lxxviii, col. 34; we meet with it again in the Roman Liturgy as at present in use, 27 Dec.: *Fluenta evangelii de ipso sacro Dominici pectoris fonte potavit.* Matins, 1st noct., 2nd resp.; *cf.* oct. S. Joan, 2nd noct., l. 5.

any; of homage paid to the wounded heart there is not a trace.

The word *heart* was used, almost in the same sense as in these days, to indicate our most intimate feelings, sentiments, love. But up to the present, as far as I know, not a single clear, unmistakable proof has been found to show that during the first ten or eleven centuries of Christianity the symbolism of the heart was made use of as befitting the heart of Jesus, or that the wound of the side was interpreted as emblematic of the wound of love.

Perhaps such proofs will yet be found. The search does not seem, so far, to have been carried out with sufficient care to warrant the assertion that there are none. What we remark is that in general the texts furnished by writers do not contain what they would fain discover in them, or that they are not from the Fathers of the Church to whom they are attributed.[1]

Some of them seem to refer to the symbolism of the heart, notably that in which the Venerable Bede, explaining the words of the Canticle of Canticles, *Vulnerasti cor meum,* says that there may be seen "in the mention of the wounded heart the greatness of the love that the Spouse has for his Church."[2] But there is nothing to authorize us in the assumption that this is a reference to a special *cultus* of devotion to the Sacred Heart.

With the Abbé Thomas we have come to the conclusion that "neither in the first ages of Christianity nor in holy Scripture do we find either the name or the complex idea of devotion to the Sacred Heart." But we can "discover in them at least, scattered here and there, the truths of which we now hold the synthesis. To deny, indeed, that the main idea of our devotion (*the love of God and the metaphor of the heart*) was of real antiquity would be to disregard history. But if we tried to trace this cultus, in its actual form, to a period when its existence was not even thought of, we should fall just into as great an error."[3] The Abbé Thomas is referring particularly to the Old Testament. But what he says applies equally to the New, and also to the first ages of Christianity.

In the pierced side whence issued blood and water they see a source of graces; they seem to have discovered in it a refuge, a place of rest and union with Jesus. Thus they were very near the Sacred Heart, but they had not as yet perceived it in the open breast.

[1] See Appendix II, the list with critical examination of the principal ancient texts in which evidence was sought of devotion to the Sacred Heart.

[2] Migne, *P.L.*, vol. xci, col. 1139. See Appendix II, 7.

[3] *La théorie de la dévotion au Sacré-Cœur,* p. 46.

ii

The Eleventh and Twelfth Centuries

Transition from the wound of the side to the wound of the heart—Symbolism of the wounded heart.

Not until the eleventh or twelfth centuries do we find any mention of the Sacred Heart. By degrees it shows itself in the wounded side to devout souls. It appears wounded, also, as if to invite these souls to penetrate still farther, to unite themselves to that divine Heart. Thus it seems that out of devotion to the wounded side has come devotion to the Sacred Heart. From some words in the tenth meditation, ascribed to St Anselm, it would appear that the transition had then already taken place, or at least had begun. "Jesus is sweet," writes the Saint, ". . . in the opening of his side . . . for this opening has revealed to us the riches of his goodness, the charity of his Heart—*Dulcis Jesus . . . in apertione lateris; apertio siquidem illa revelavit nobis divitias bonitatis suae, caritatem scilicet cordis sui erga nos.*"[1] In speaking of the loving heart—*caritatem cordis*—did the author clearly intend to refer to the *heart of flesh?* This may be maintained, but it is not obvious.

Is St Bernard any clearer? I mean in those writings that are certainly his. For the *Vitis mystica,* or treatise *De passione,* to which we shall soon refer, cannot be attributed to him, except as a probability more or less strong, even by those who still hesitate between him and St Bonaventure. There is one passage at least that seems to me to be clear, and to be his: "The sword has transfixed his soul; it has entered into his heart, that henceforth he may be able to compassionate our infirmities. The secret of the heart is discovered through the openings in the body (*patet arcanum cordis per foramina corporis*); revealed is this great sacrament of goodness, the bowels of the mercy of our God."[2]

When we come to William of St Thierry († about 1150), the friend of St Bernard, there seems no longer any possibility of doubt. "When I burn to approach him," he says, ". . . it is himself whole and entire (like Thomas) that I desire to see, to touch; still more to draw near to the most holy wound of his side, to that door of the ark made in the side . . . (*ostium arcae quod factum est in latere*) not only to put in my finger or my hand, but that I may enter into it wholly, even into the Heart of Jesus, into the holy of holies, into the ark of the Testament, even into the golden urn, the soul of our humanity, containing in itself the manna of the divinity."[3]

[1] *P.L.*, vol. clviii, col. 762.
[2] *In Cant., Sermo* LXI, n. 4; *P.L.*, vol. clxxxiii, col. 1072.
[3] *De contemplando Deo*, chap. i, n. 3, *P.L.*, vol. clxxxiv, col. 368.

Elsewhere we find the same ideas and almost the same expressions: "Those ineffable riches of thy glory, O Lord, were hidden in the heaven of thy mysterious Being (*in caelo secreti tui*), until the soldier's lance, having opened the side of thy Son, our Lord and Redeemer, on the cross, there flowed forth the sacraments of our redemption, in such a way that we might put not only our finger or our hand in his side, like Thomas, but by the open door we might enter wholly even into thy heart, O Jesus—that assured seat of mercy (*in apertum ostium toti intremus usque ad cor tuum, Jesu, certam sedem misericordiae*), even into thy holy soul, filled with the plenitude of God, full of grace and truth, full of our salvation and our consolation. Open, O Lord, the door in the side of thine ark (*ostium lateris arcae tuae*), that thine elect may enter therein. . . . Open thy side to us (*aperi latus corporis tui*), that those who desire to know the secrets of the Son may enter therein, that they may receive the mysterious floods that flow from them (*profluentia ex eo sacramenta*) and the reward of their redemption."[1]

The Postulator of 1697 quoted as evidence of the highest authority a text of Gilbert of Holland (English) on the Heart of our divine Solomon, who is Jesus.[2] And others have also taken up the same text. But when studied carefully we find that it does not refer, at least directly, to the heart of flesh of Jesus. It is the souls of the elect, who, as most noble members of this precious body which is the mystical body, may be regarded as its heart.[3] Gilbert, however, has at least one beautiful page on the Heart of Jesus. This is in reference to the text, *Vulnerasti cor meum.* "The wound of the heart," he writes, "denotes the ardour of love. O Heart! truly sweet, that allows itself to be moved by our love that it may fill us with love. . . . However great may be our love, it is never more than a return of love (*Quantumcumque amat, non amat, sed redamat*). . . . You cannot, O spouse, fully discharge your obligations. Meanwhile he never ceases adding to his love. You have not yet returned what he has given you in advance. He wishes, however, to regard himself as under obligations to us. He does not take the love you render him as his due; he takes it as a gratuitous gift. When he says that his Heart is wounded, it is, as it were, that he feels provoked to love us. What a marvel, my brethren! Do you not regard as blessed the soul whose pious affections pierce and penetrate the very Heart of our Lord

[1] *Meditativae orationes* VI, *P.L.*, vol. clxxx, cols. 225-226.

[2] *In Cant., Sermo* XXI, n. 6, *P.L.*, vol. clxxiv, col. 113.

[3] Here is the text: *Et quod est cor Salomonis nostri? Vos inquit estis corpus Christi et membra de membro* (1 Cor. xi, 27). *Felix plane quodcumque membrum capitis hujus; sed quae cor est ejus, de praecipuis est. . . . Et quidem una eademque vel Ecclesia vel anima et corona est, et cor, et sponsa,* etc.

Jesus Christ?"[1] The whole passage is very beautiful in its devout subtlety, but it must be acknowledged there is nothing in it that applies directly to the heart of flesh of Jesus. However, the very difficulty of distinguishing whether it is *the love* or *the loving heart* that is envisaged shows the intimate unity of the devotion, and how the sensible element and the spiritual element are blended into one whole, of which we can hardly tell whether it is sensible or spiritual.

Very nearly the same, it seems to me, may be said of a text of Richard of St Victor († 1173), in which there is frequent mention of the Heart of Jesus. But we are not certain that the author had the heart of flesh in his mind. "If we look at the Heart of Christ," he says, "there is nothing sweeter, nothing more benevolent. . . . More than all others, Emmanuel has had a heart of flesh to compassionate [us], for in all that there is of loving-kindness there has never been one more tender. *Prae ceteris omnibus Emmanuel cor carneum ad compatiendum habuit, quoniam ad omnem pietatis affectum nihil illo unquam tenerius fuit.*"[2] In a context in which there was question of the heart of flesh or of the symbolic heart, we should be able to discover in these words a reference to the Sacred Heart. But here it is the metaphorical heart that is spoken of, and it is in the metaphorical sense also that the words *cor carneum* must be understood. No doubt there is a close connection between the metaphorical and the symbolic heart, but it must be admitted that if the interior of Jesus is here set before us, the word *heart* has in this case the force of an idea, not of a thing that is the symbol of another thing. When the devotion begins its full development, such distinctions will be unnecessary. Just now, when we are searching carefully to discover when it first appeared, we must examine into things more closely.

In the writings of Blessed Guerric d'Igny († about 1160), the devout disciple of St Bernard, we meet again with passages in which we certainly find mention of the heart of flesh. "Blessed be he who, that I might make my nest in the holes of the rock, has allowed his hands, his feet and his side to be pierced, who has opened himself wholly and entirely to me that I might enter into the dwelling-place of the admirable tabernacle, and find protection in the secret of his tent. . . . Those gaping openings in so many wounds offer pardon to the guilty and pour out grace on the just. . . . Fly from him to himself. . . . Not only to him, but *into* him; enter into the holes of the rock. . . . Hide yourself in his pierced hands, in his open side. . . . For the wound in the side of

[1] *Sermo* XXX, n. 1 and 2, *P.L.*, vol. clxxxiv, col. 155.

[2] *De Emmanuele*, 1, ii, chap. xxi; *P.L.*, vol. cxcvi, col. 655; in Franciosi, col. 159.

Christ, what else is it but the door in the side of the ark? Kindly and full of pity, he has opened his side that the blood from his wound may give thee life, that the heat of his body may revive thee, that the breath from his heart may inspire thee, so to speak, by opening to thee a free passage—*spiritus cordis quasi patenti et libero meatu aspiret.*"[1] Guerric, perhaps, somewhat confounds the function of the heart with that of the lungs, but he certainly speaks of the heart as the symbol of love. He speaks of it as opened by the wound, in close connection with the other wounds.

Thus by degrees the various elements of which the devotion to the Sacred Heart consists are united by an imperceptible transition from the wound in the side to the wound of the Heart, from the love that wounds the Heart to the wounded Heart that loves. That the transition might take place, the texts of the Book of Love, of the Canticle of Canticles—*vulnerasti cor meum in foraminibus petrae, in caverna maceriae*—are united to those of the Apostle of love—*aperuit latus ejus;* the remembrance of the ancient ark with its door in the side—*ostium in latere arcae*—is mingled with the ark of the Covenant wherein God rested in the depths of the holy of holies; at times it is mingled with that of Moses, who with his rod caused water to flow forth from the rock. Thus enriched, it came to be blended with the symbolism that the Fathers of the Church from the earliest ages had seen in the blood and water issuing from the open side of Jesus. This blood and water, figure of the two principal sacraments around which all the others are grouped—Baptism and the Eucharist—recalled the living waters of grace hidden " in the fountains of the Saviour," and flowing from the wound in the side; they represented the Church coming forth from that wounded side, as Eve had been drawn, long before, from the side of the sleeping Adam.

When and by whom was made the synthesis of these various elements that integrate the devotion to the Sacred Heart? We cannot tell. And it is probable that whoever did so was unconscious that he had introduced any new idea into the Church. Can it even be said that any one person has done it? It has, as it were, been formed spontaneously in the social conscience of the Church under the influence of the Holy Ghost who abides in her. Three things are obvious.

This synthesis was made in the warm atmosphere of love. The loving soul, meditating on the love of Jesus, saw in his Heart the symbol of that love, just as Jesus in his love had willed to utter his last words whilst opening his sacred side, that blood and water might flow therefrom, and thus the road to this divine Heart might be opened.

[1] *In dominica palmarum, Sermo* IV, n. 5, *P.L.*, vol. clxxxv, col. 140.

This synthesis is the fruit of meditation on the wound of the side. Through devotion to the wound of the side the wound of the heart has been made known, devotion to the wound of the heart has perceived therein the symbol of the heart wounded with love. From these discoveries of love has sprung the devotion to the Sacred Heart.

About the middle of the twelfth century, in the time of St Bernard, we find this synthesis *already made* in those centres of religious and contemplative life that the ardent zeal of St Bernard himself had kindled or revived. It seems to us that we can actually perceive it *in course of being made* in those times and in those places, but at the present moment it does not seem possible to specify more.

iii

Twelfth and Thirteenth Centuries

Cult of the Sacred Heart—First traces and development—St Bonaventure and the Mystic Vine—St Mechtilde, St Gertrude—Future prospects.

From the twelfth century the number of texts increases wherein the open Heart of Jesus is set before us as the refuge of souls, the treasury of divine riches from which, as St Margaret Mary tells us, "the more we take from it, the more there remains to be taken," the expressive symbol of love calling for love. M. Baruteil has made a good collection of such texts from Richard of St Victor, Eckbert of Schönau (to whom is attributed now the Sermon on Christ's Passion, often attributed to St Anselm[1] or to St Bernard[2]) and Peter of Blois, who repeats the ideas and even the words of St Bernard, etc.[3]

In these texts the Sacred Heart is set before us, but we do not find in them any mention of the *cultus* properly so called. In some of them, notably those of Guerric and of William of St Thierry, we seem to find a trace of *devotion* to the Sacred Heart, but such traces are but trifling; they are only fugitive indications. It is in the *Mystic Vine,* also in the passages from St Mechtilde and St Gertrude, that the *devotion* seems to acquire substance, that piety feeds on what it is told.

Who wrote the *Vitis mystica,* and when was it written? It has often been attributed to St Bernard, and it is under his name that the Church has inserted some extracts from it in

[1] *Medit.* IX., *P.L.,* clviii, col. 748.
[2] *P.L.,* clxxxiv, col. 953.
[3] Many others are to be found also in Franciosi, although several of these must be understood rather in the sense of the open side or of the metaphorical Heart than of the Heart as the symbol of love. See, on this, chap. ii, § 6, p. 163, a text of Peter of Blois.

the lessons of the second nocturn of the Office of the Sacred Heart; others attribute it to St Bonaventure. And he has been accepted as the author, at least, of the part in which we are interested, which is included, with good proofs to support it—though I cannot say they quite convince me—in the fine edition of the Seraphic Doctor's works published at Quaracchi.[1] These proofs have led the Congregation of Rites, in the recent reform of the Breviary, to give these lessons as by St Bonaventure. At the same time, in this edition there is to be found a much better text.[2] And it is this one that we shall follow. And because of this text St Bonaventure must be given a high place amongst those devoted to the Sacred Heart. It has furnished the promoters with one of their most expressive and most pious pages, and we can understand why the Church has adopted it.

In this passage the wound of the Heart is clearly indicated, and it is connected with the wound of love—*Foderunt ergo et perfoderunt non solum manus, sed et pedes, latus quoque et sanctissimi cordis intima furoris lancea perforaverunt, quod jamdudum amoris lancea fuerat perforatum.* Here follows the passage from the Canticle of Canticles, iv, 9—*Vulnerasti cor meum*—with developments that, in other respects, cause us somewhat to lose sight of the wounded Heart. But the author returns to the subject, and it is then that the *devotion* appears. "But since we have reached the most sweet Heart of Jesus, and it is good for us to abide in it, let us not readily turn away from it. How good, how sweet it is to dwell in this Heart! How great a treasure, how exquisite a pearl, is thy Heart, O good Jesus! Who is there who would not desire this pearl? Much rather would I give all the rest, all my thoughts and all the affections of my soul in exchange for it, casting my whole mind into the Heart of the [my] good Jesus." Have we not, in all this, exercises of devotion to the Sacred Heart: to dwell in it, to make it our own, etc? What follows is still clearer: "I will go to pray in this Temple, in this Holy of Holies, close to this ark of the Testament. David said: 'I have found my heart to pray to my God.' I also, I have found the Heart of the Lord my King, my Brother and my Friend, my good Jesus. And shall I not pray? Yes, I will pray. For his Heart is mine; I say it boldly." There follows the proof and the conclusion. "It is therefore indeed mine. And behold I have but one heart with Jesus. . . . Having then found thy Heart, O Jesus, and my heart, I shall pray to thee as my God. Receive my prayers in the sanctuary where thou dost hearken [to prayers], or rather draw me, myself, wholly and entirely into

[1] *S. Bonaventurae opera omnia*, 1898, vol. viii, pp. 53 ff.
[2] *loc. cit.*, pp. 159 ff. and 163, 164.

thy Heart." The prayer continues, beautiful, touching, begging that the soul, purified by Jesus, may approach him, may always dwell in his Heart, always know and do his will. What follows must be quoted textually, for nothing we shall find will better explain the devotion: "Thy side has been pierced . . . in order that, sheltered from all the storms outside, we might dwell in this vine (*in ista vite*). Why hast thou been wounded again? That through the visible wound we might see the invisible wound of love. . . . How could this love be better shown than by letting not only the body be wounded, but the heart also? The wound of the flesh shows the spiritual wound." Here follow the words *Vulnerasti cor meum,* with a beautiful development of the love of the Spouse, which ends thus: "I have chosen thee as my betrothed, with a chaste love, as a sister. Behold why my heart has been wounded for thee." The conclusion is what was to be expected—that of devotion to the Sacred Heart. "Who is there who would not love this wounded heart? Who would not love, in return, him who loves so much? Who would not embrace so chaste a Spouse? . . . We, then . . . as much as possible let us render love for love . . . let us embrace our dear wounded [love] . . . and let us pray that he would entwine with the bond of his love our hard and still impenitent hearts, that he would wound them with the arrow of his love."[1] This passage does indeed set before us the devotion to the Sacred Heart. It contains everything—the twofold object in the unity of the symbolism, the end, the spirit and the particular act, several of the exercises belonging to the devotion.

Even if St Bonaventure is not the author of the *Mystic Vine,* we find in some works that are certainly his traces of devotion to the Sacred Heart. Thus, in the sixth chapter of the *Perfect Life,* he recommends in impressive terms the religious soul to sustain its devotion by meditating on the Passion, by drawing the waters of grace from the fountains of Christ—that is, from his wounds. "Go, then," he says, "go with all your heart to Jesus wounded, to Jesus crowned with thorns, to Jesus hanging on the cross, and with the blessed Apostle Thomas, not only look at the signs of the nails in his hands, not only put your hand in his side, but enter wholly by the door in his side into the very Heart of Jesus, wholly transformed into Jesus Christ by the ardent love of the Crucified."[2]

In the *Mystic Vine* we find the devotion in existence, but the exercises are not indicated. In the works of St Mechtilde († 1298) and of St Gertrude († 1302) we have it living and,

[1] *Vitis mystica*, chap. iii, *loc. cit.*, pp. 163-164. The text is a little different in Migne, *P.L.*, vol. clxxxiv, cols. 641-644.

[2] *De perfectione vitae ad sorores, Opera,* vol. xii, Paris 1868, p. 221.

so to say, in action, in a number of exercises, and in the most familiar relations with Jesus.

Mechtilde, at the invitation of Jesus himself, enters into the Sacred Heart[1] to rest therein. Jesus, as a pledge of everlasting union with him, gives her his Heart.[2] She speaks to him as to the tenderest of friends, and it seemed to her that one day the divine Master took "the heart from her soul," and pressed it against his own, so that they made but one.[3] On another occasion he told her that she should ask from his heart all that she wanted, "as a child that asks from its father all that it wishes for."[4]

She speaks to him; she makes compacts with him. She salutes him in the morning and at night. One day when she was afraid of having neglected the blessed Virgin, our Lord told her henceforth to come and to draw from his Heart all that she wished to offer to Mary.[5]

In these intimate relations her devotion to the Sacred Heart continually increased, "and almost every time that the Lord appeared to her, she received from it some fresh gift."[6] He made himself her Master. One day that she was permitted to rest on the breast of her beloved, she heard in the depths of that divine Heart as it were three loud beats. He would explain to her what this symbolised.[7]

In short, she said herself: "If I were obliged to write all the favours that I have received from the all-loving heart of God, I should require a larger book than that of Matins."[8]

In the writings of St Gertrude, we find ourselves even still more in the world of the most intimate relations between the soul and the Sacred Heart, with, on both sides, the most exquisite, the most ingenious, the most delicate inventions of love.[9]

The book in which these things are preserved is truly the *Herald of the Divine Tenderness—Legatus divinae pietatis*. It is a living poem of divine love, and that love is always linked to the Sacred Heart. St Gertrude's mission was "to reveal the office and the action of the divine Heart in the dispensation of divine glory and of the sanctification of souls."[10]

[1] *Livre de la grâce spéciale,* French translation, Paris 1878, Bk. II, chap. xvii, p. 183. I refer to the French translation, but I translate myself from the Latin text.
[2] *loc cit.,* Bk. I, chap. xx, p. 89; Bk. I, chap. xix, p. 187.
[3] *loc. cit.,* Bk. III, chap. xxvii, p. 273.
[4] *loc. cit.,* Bk. IV, chap. xxviii, p. 339.
[5] *loc. cit.,* Bk. I, chap. xlvi, p. 159.
[6] *loc. cit.,* Bk. II, chap. xix, p. 187.
[7] *loc. cit.,* Bk. II, chap. xx, p. 189.
[8] *loc. cit.,* Bk. II, chap. xix, p. 188.
[9] See Cros, *Le cœur de Sainte Gertrude, ou un cœur selon le cœur de Jésus,* Toulouse 1870.
[10] *Révélations de Sainte Gertrude,* Paris 1878, préface, p. xv; *cf.* G. Ledos, *Sainte Gertrude,* 3rd edition, Paris 1891, p. 165 ff.

And, due allowance being made, the same thing must be said of St Mechtilde. In this respect they can only be compared to St Margaret Mary.

The Benedictine editor, in his résumé of the manifestations of the Sacred Heart to St Gertrude, which would apply almost word for word to St Mechtilde, says: "Sometimes the divine Heart appeared to her as a treasury which contained all riches; sometimes as a lyre touched by the Holy Ghost, at the sounds of which the most Holy Trinity and the whole court of heaven rejoiced. Again, it is as a flowing spring whose waters bear refreshment to the souls in purgatory, strengthening graces to the souls who are fighting on earth, and those torrents of delight with which the elect of the heavenly Jerusalem are inebriated. It is as a golden censer whence arise as many different odours of incense as there are races of men for whom our Saviour has suffered the death of the cross. Another time it is an altar on which the faithful lay their offerings, the elect their homage, the angels their reverential awe, and upon which the eternal High Priest immolates himself; it is a lamp suspended between heaven and earth; it is a chalice from which the Saints drink, but not the angels, who nevertheless receive delight from it. In this divine Heart was conceived and elaborated the *Pater Noster,* the Lord's Prayer. It supplies for all the homage that we have neglected to offer to God, to the blessed Virgin, to the Saints. To discharge all our obligations, this Sacred Heart becomes our servant, our guarantee; in it alone our works acquire that perfection, that dignity, which renders them pleasing to the divine Majesty; through it alone flow all the graces that can descend on earth. Finally, it is the pleasant abode, the sacred sanctuary that is opened to souls when they leave this world, that in it they may be preserved for all eternity in ineffable delights."[1]

Is it the heart of flesh that St Mechtilde and St Gertrude have in view? Yes, without the least doubt. But it is, as it were, exalted in the symbolism of love; it disappears, so to say, in the luminous radiance of the divine Person of Jesus. In the *Mystic Vine* the devotion is still connected with the wound in the side. Here it seeks by every means to reach the Heart, and ever finds it living and glorious. It seems to me it is this very radiance of joy, of glory, that differentiates, in great part, the devotion as we find it in the writings of Gertrude and Mechtilde from the same as set before us by Margaret Mary. Not that it never shows itself glorious and radiant in the form in which the latter Saint presents it. But the idea of the love that is not loved, of the love that has

[1] *loc. cit.,* p. xviii. See *Table of persons and things,* under the word *cœur.*

suffered so much, even if it suffers no longer, almost never darkens the sky of the mystic of Paray; at Helfta we are nearly always under a radiant sunny sky; there the Sacred Heart appears loving and glorious; we see it loved with the tenderest love; the cultus of the Sacred Heart breathes there, on both sides, the joy of happy love. It has been remarked that thirteenth-century art delighted in this view of Christ glorious and triumphant; with it the cross itself was a throne.

I have said nothing yet of the celebrated vision in which St Gertrude had a sort of intuition of the divine ideas as to the devotion to the Sacred Heart. This vision merits special attention. It marks an epoch in the history of the devotion, apart from and next to its development during the life of our two Saints.

This vision, like the first great vision of St Margaret Mary, took place on the Feast of St John the Evangelist, during Matins. "Whilst she was, as was her wont, wholly absorbed in prayer, the disciple whom Jesus loved so well, and who for that reason should be loved by all, appeared to her, loading her with a thousand marks of friendship. . . . The latter [St Gertrude] said to him: 'And what grace can I obtain, wretched me, on thy most sweet feast?' He answered: 'Come with me; thou art the chosen of my Lord; let us rest together on the sweet breast of the Lord, in which are hidden the treasures of all blessedness.'' And, taking her with him, he led her to the presence of our tender Saviour, placed her on the right and retired to the left.[1] And as the two rested thus together so sweetly on the breast of the Lord Jesus, the blessed John, touching with reverential sweetness the breast of the Saviour, said: "Behold the holy of holies who draws to himself all that is good in heaven or on earth."[2]

Afterwards St John explained to her why he had placed her on the right, at the side of the wound, whilst he himself had taken the left. "Having become one same spirit with God, I can subtly penetrate where the flesh could not reach. Therefore, I have chosen the closed side. But thou, living the earthly life, thou couldst not, like me, penetrate to the interior. . . . I have, therefore, placed thee at the opening of the divine Heart, that thou mightst more easily draw the sweetness and consolation that, in its perpetual fervour [of love], the divine Heart pours out in an impetuous torrent on all those who desire it."[3] Would it be possible to represent better both the necessity of a sensible object for our devotion and the connection of the cultus of the Sacred Heart with the idea of the pierced side?

[1] In the thirteenth century the wound was still usually placed on the right side.

[2] Bk. IV, chap. iv, vol. ii, p. 26, Paris 1878. [3] *loc. cit.*, p. 27.

But this was only the first part of the scene. "Whilst she was experiencing ineffable enjoyment in the most holy pulsations that caused the divine Heart to beat uninterruptedly, she said to St John: 'Can it be, O beloved of God, that you did not feel the charm of those sweet pulsations which have for me at this moment so much sweetness, when at the Last Supper you were resting on this blessed breast?' He answered: 'I confess that I have felt and experienced them, and their sweetness has penetrated my soul, as the sweet hydromel impregnates with its sweetness a mouthful of fresh bread; further, my soul was as heated by them as a boiling kettle becomes that is over a glowing fire.'"[1] This is the second phase of the great manifestation. The divine Heart beats with love, and the soul who hears those beatings is, at once, both wholly heated and wholly ravished by them. Further, the devotion is connected with the past, to the devotion of the Evangelist of love himself, who, according to the words of the Liturgy, "drank at the sacred fountain of the divine Heart of the gushing waters of the Gospel."

The third phase of the scene concerns the economy of the providence of God. She resumes: "Wherefore, then, have you kept such absolute silence about this, that you have never written anything, however little it might be, that would make it understood, at least for the profit of our souls?" He answered: "My mission was to deliver to the Church, in her first age, a simple word on the uncreated Word of God the Father, that would suffice until the end of the world to satisfy the understanding of the whole human race, yet without any person ever succeeding in fully understanding it. But to tell of the sweetness of these pulsations has been reserved for the present time, so that in hearing of these things the world that is growing old and whose love is weakening may be revived."[2]

Have we not here the whole devotion to the Sacred Heart in its substance and its history? This page alone would be sufficient to place St Gertrude very near St Margaret Mary; she was not chosen to be directly the Apostle of the Sacred Heart, nor to propagate the devotion. But she was its exquisite poet at the same time as its radiant lover.

[1] *loc. cit.*, p. 27.

[2] *loc. cit.*, p. 28. I have copied from the Benedictine translation, except for the closing sentence, which is from the Latin text—that is, as follows: *Eloquentia autem suavitatis pulsuum istorum reservata est moderno tempori, ut ex talium audentia recalescat jam senescens et amore Dei torpescens mundus.*

CHAPTER II

SPREAD OF THE DEVOTION

i

Thirteenth to Fifteenth Centuries

General view—Privileged souls—Practices and favours.

DEVOTION to the Sacred Heart as known and practised in the Middle Ages is summed up, it may be said, in the *Mystic Vine* and the writings of St Mechtilde and St Gertrude. This might dispense us, strictly speaking, either from collecting texts in which there is mention of the Sacred Heart, or from recalling the names of those privileged souls who during that period had intimate converse with the Heart of Jesus. We have already numerous lists, and every day additions are made both to texts and to names.[1] Without binding ourselves to record all, we shall point out the features that seem to us most characteristic. But before entering into details, let us take a rapid survey of our subject.

From the thirteenth to the fifteenth century the devotion spread, but we do not find that there was any development in itself. Most often it was connected with the wound of the Heart; here and there the Heart, quite apart from the wound, was the direct object of the devotion, the heart being regarded as the organ of affective life and the symbol of love. The favours granted to the privileged lovers of the Sacred Heart were: being allowed to press their lips to the wound of the side, that they might draw from it the love and the treasures of the Heart; to penetrate into the Heart in order to rest in it as in an oasis; to wander therein as in a beautiful garden; to immerse themselves in it as in a furnace of love and of purity; to be set on fire by a fiery particle issuing from that Heart; the exchange of their hearts with that of Jesus, so that, in a manner, they only lived through the divine Heart; to feel themselves united to it for the purpose of praising God, or that they might be able to offer it to the heavenly Father as

[1] See Franciosi, *op. cit.;* also Baruteil, *La Genèse du culte du Sacré-Cœur,* Paris 1904, pp. 13-17 and pp. 69-94; Galliffet, *Addition* to Bk. II, arts. 1 and 2; Nilles, Bk. I, Part III, chap. i; Thomas, Bk. II, chap. iii. In the *Règne du Cœur de Jésus,* vol. iv, pp. 441-488, is a duplicate list of writers who spoke of the Sacred Heart and of holy souls devoted to that divine Heart from the thirteenth to the eighteenth century. For the Franciscans, see Fr. Henri de Grèzes; for the Carthusians, Dom Boutrais. Many of the facts and of the texts relate more to love or to the wound of the side than to the symbolic Heart.

their own possession; of finding in it an assured refuge against the anger of God himself.

In these favours and visions we perceive that symbolism has a large part; it always tends to show us how much Jesus has loved us, how entirely he is our own, how we can and should love him in return.

Some words of our Lord to St Catherine of Siena convey the dominant idea of the devotion. One day the Saint said to him: "Sweet, spotless Lamb, you were dead when your side was opened. Why, then, did you will that your Heart should be thus wounded and opened by force?" Our Lord answered: "For several reasons, of which I will tell you the principal. My desires regarding the human race were infinite, and the actual time of suffering and torture was at an end. Since my love is infinite, I could not therefore by this suffering manifest to you how much I loved you. That is why I willed to reveal to you the secret of the [my] Heart by letting you see it open, that you might well understand that it loved you far more than I could prove to you by a suffering that was over."[1]

In order that this general view may be accurate and specific, it seems to me it will be useful to collect the facts and the texts that are most striking and most significant, to mark by its salient lines the advance of the devotion and to search out its progressive movements. For greater completeness, we shall even retrace our steps a little to glean some ears that we were not able to put into our sheaf in the preceding chapter.[2]

[1] *The Dialogue of St Catherine of Siena,* French translation from the Italian by Fr. Hurtaud, O.P., 3rd edition, Paris 1913; 2nd answer, ii, chap. xlv (lxxv), p. 253. In this Saint's *Life* we have an interesting example of the exchange of hearts. Fr. de Galliffet, Bk. II, *Addition,* art 1, pp. 107-109, has copied the very vivid and very circumstantial account given of the affair by Bl. Raymund of Capua, the Saint's confessor and biographer. It is generally agreed to understand what the *subjects* say, in similar cases, of the *reality* of things in the sense of an actual *impression. Cf.* Terrien, Bk. III, chap. ii, pp. 187 ff. Boudon, in the seventeenth century, relating a similar case, adds: "We do not believe that a material change took place, but only that he [Jesus] consecrated it [*the heart of his servant*] to himself by a fresh consecration, uniting it to his divine Heart, that is an immense furnace of pure love, and the great deep of infinite charity, the source of all blessings." *L'amour de Dieu seul ou Vie de la Sœur Marie-Angélique de la Providence,* Part III, chap. vii; *Œuvres complètes de Boudon,* Paris 1856 (Migne edition), vol. iii, p. 721. Fr. Jouquet, O.M.I., in his *Sainte Lutgarde ou la Marguerite-Marie belge,* makes the same remark (Jette, Brussels 1907, pp. 55-56; cf. *ibid.,* p. 68, note).

[2] There are many more in Franciosi and in Fr. Henri de Grèzes. But these authors are not very precise in their statements. For them it is enough that there should be question of the wound in the side or the Heart of Jesus, no matter in what sense; they at once discover the devotion to the Sacred Heart. It even happens more than once that Fr. Henri de Grèzes translates as *heart* such words as *latus, costatum, pectus,* etc.

ii

Cistercians or Benedictines

St Lutgarde—The Venerable Ida.

Mention must first be made of St Lutgarde (1182-1246), in whose life, more than once, there is question of the Sacred Heart. It is, however, an exaggeration to describe her as being, five centuries in advance, "the Belgian Margaret Mary." It was, indeed, already much to have had something approaching those intimate relations with Jesus all loving and all lovable that we were admiring just now in Mechtilde and Gertrude, the younger sisters of the Virgin of St Trond and of Aywières.

The most remarkable event in her life is the reciprocal gift of hearts. God had bestowed on her the power of curing the sick. For this reason people came in crowds to her and disturbed her at her prayers. She said to the Lord: "*What use, O Lord, is this favour that often prevents me from being with thee? Take it away, but in such a manner as to change me for the better.*" And the Lord [said]: "*What wilt thou in exchange for this favour?*" And she: "*I should wish to have more devotion, to understand my Psalter.*" And so it happened. . . . Then, perceiving that still she did not profit by this grace as she had expected, she said to the Lord: "*What does it serve me, an ignorant simpleton without letters, to know the secrets of the Scriptures?*" "*What, then, dost thou wish for?*" said the Lord to her. "*I would have thy Heart.*" "*Rather is it I who would have thine.*" "*So be it, Lord. But then, temper the love of thy Heart to the measure of my heart, and [grant] that in thee I may ever possess my heart in security under thy protection.*"[1]

Another Cistercian, the Venerable Ida (1247-1300), "one day saw our Lord coming to her. He showed her his breast uncovered, and invited her to approach him very quickly to drink from this fountain of delights (*de pectore suo mellifluo*). This time, however, she did not approach our Lord's breast, but at other times, often, very often, in similar ecstasies quite out of herself, she entered into the wine-cellar (*cellam*

[1] *Vie,* by Thomas of Cantimpré, chap. i, number 12; *Acta sanctorum,* vol. xxiv (June, vol. iv), *ad diem* 16, p. 193; Franciosi, col. 187. See Jouquet for this. Many other facts are to be found there more or less directly connected with our devotion. Fr. Alet, in *La France et le Sacré-Cœur,* p. 200, relates a similar fact of Bl. Jeanne de Maille, for which he refers us, in a vague way, to the Bollandists. But the prayer quoted by him is not to be found anywhere in the Bollandists. Probably he or whoever he is copying from is only interpreting the Bl. Jeanne's sentiments during or after the vision that he relates. This vision is genuine, but is unconnected with the Sacred Heart. See *Acta sanctorum,* vol. ix (March, vol. iii), *ad diem* 28.

vinariam) and drank from the sacred fountain of the Lord's breast (*de sacro . . . Dominici pectoris fonte potaverat*)."[1] The heart is not mentioned in express terms, but is it not indicated clearly enough?

These two examples would be sufficient to prove that devotion to the Sacred Heart existed in the great Benedictine and Cistercian Orders. In the preceding chapter we gave many others—St Bernard and his disciples, St Mechtilde and St Gertrude.

iii

The Franciscans

The Five Wounds and the Sacred Heart—Franciscan hymns—Jacopone—"Stimulus amoris" and "Philomena"—St Margaret of Cortona—Bl. Angela of Foligno—St Frances of Rome—Bl. Jane of Valois—Bl. Battista Varani—Ubertino da Casale—St Bernardine of Siena—Henry Harphius.

We find in the Franciscan Order also numerous traces of devotion to the Sacred Heart. Fr. Henri de Grèzes has filled a large book with texts and examples that can be collected from them. We have already spoken of St Bonaventure. Let us cull some more flowers from the garden of St Francis.

Usually it is not altogether the devotion to the Sacred Heart as we find it in the writings of St Mechtilde and St Gertrude; at least, not exactly. But it is an ardent, expansive devotion to the Five Wounds, notably to the wound of the side, often to the wound of the Heart, and therefore to the wounded Heart with the manifold symbolism attached thereto. The Order of St Francis was distinguished very early for devotion to the Five Wounds. In this devotion the wound of the side very naturally attracted attention. And in the wound of the side it is so easy to distinguish the wounded Heart, wounded with love for us as it was wounded by the soldier's lance.

We know that our Lord, in a vision, caused St Margaret Mary to see St Francis of Assisi as "one of his greatest favourites," and gave him to her "as guide, as a pledge[2] of his divine love."

From the beginning of the thirteenth century they sang in Franciscan communities: "Behold now and see how I suffer for love! . . . My heart has been riven by a lance. . . . My heart desireth thee. . . . It maketh me languish with

[1] *Life*, Bk. II, chap. i, n. 4; *Acta sanctorum*, vol. ii (April, vol. ii), *ad diem* 13, p. 173; Franciosi, col. 210.

[2] *Contemporaines*, vol. i, p. 254 (282); G., n. 254, p. 240; *cf.* vol. ii, p. 161.

love. . . . Haste thou to come to me. . . . Give me thy heart."[1]

In the collection of Jacopone's poems († 1306) there are several that make us think of the Heart of Jesus. In that beginning *Mirami, sposa,* Jesus makes a touching appeal from his cross to the love of the soul, his spouse: "Look at me for a moment . . . on the cross where I am suffering so cruelly that thou mayest have some of my divine fire. . . . Thou art written on my Heart in letters of blood. . . . My love for thee obliged me to come into this world; my Heart, pure and holy, did not shrink from death. My hands, my feet and my head are bleeding; my whole body thou seest is in great pain, but more painful is it to me that thou shouldst see my suffering; I, thy Redeemer, and that thou shouldst think no more of it than of a straw! 'The soul's response is the response of love.' To whom should I give myself save to thee, O my Spouse? Let me hope but in thee alone; let me be consumed with thy love."[2] Without staying to give everything in Jacopone's work that has reference to the Sacred Heart, let us quote one more passage. The poet, inebriated with love, says to Jesus, who desires him to moderate his ardour: "Why didst thou lead me to such a furnace if thou dost wish me to be cool? In giving thyself to me without limit or measure, thou didst take away from me all sense of measure. . . . If there is a fault in this, O Love, it is thine, not mine, for it is thou that hast traced this road, O Love! Thou hast not been able to defend thyself from love. It is love that made thee come from heaven to earth (thou didst stoop so low as that) and go about the world like a man that had nothing. Neither lands nor dwelling wouldst thou have; nothing but poverty, in order to enrich us. In life and in death thou hast shown in an assured manner the boundless love that was burning in thy Heart. . . . Why, then, O Jesus, wouldst thou find fault with me if I go mad with love, since thou thyself art bound by love as if thou wert deprived of all thy greatness?"[3] That here to the letter, a little more or a

[1] *Risguarda un poco e vedi*
Com io sto per amore,
Ho trapassato il core
Con una lanza.

Mio cor tuo cor desia
Mi fai d'amor languire
Frettati a me venire
Dammi il core.

Quoted by Fr. Henri, p. 41. For a long time these stanzas, or similar ones, were sung in the belief that they had been written by St Francis.

[2] J. Pacheu, *Jacopone de Todi,* pp. 156-158. The author's translation.

[3] *Amor di caritate, l.c.,* pp. 248-252.

little less, we have the devotion to the Sacred Heart (in fact, the Heart of Jesus is mentioned more than once), who would dispute it when these impassioned verses are so obviously animated by the spirit of the devotion?

Much could be gleaned, not only concerning the wound in the side, but even about the Sacred Heart, from the sermons that are attributed to St Antony of Padua (1195-1231). We must be satisfied with some quotations taken from Fr. Henri de Grèzes, who, without guaranteeing the editions that he makes use of, has been, he tells us, "previously assured that the passages indicated" by him are found "in the authentic text of the works of the Saint."[1]

"For thee he has given his Heart on the cross; this is why he willed that his Heart should be opened: *Cor suum dedit in consummationem operum*" (52).—"He has opened his side to his dove, and his Heart that she may hide therein. By retiring into the depths of the rock the dove is safe from the bird of prey; at the same time she procures for herself a tranquil dwelling, where she gently rests, where she coos in peace. And the pious soul will find in the Heart of Jesus, as well as an assured refuge against the machinations of Satan, a delightful retreat also. Let us not, then, stay at the entrance to the grotto; let us go into its inmost depths. At the entrance to the grotto, at the edge of the wound, we shall find, it is true, the blood that has redeemed us. But the pious soul must not remain there. Let her go even to the fountain whence it [the blood] flows, to the inmost depths of the Heart of Jesus. There she will find light, consolation, peace, ineffable delight. And be thou like the dove that builds her nest in the deepest hole of the rock. . . . With what shall we construct our dwelling in the Heart of Jesus?" (56-57).—"In Jesus Christ there are two things to be considered which draw tears from our eyes: the love in his Heart, the suffering in his body. . . . The altar of gold, that is the charity of the Heart of Christ" (62).—All these texts cannot be given as certainly from St Antony. But they throw light on the devotion of the Franciscans to the Heart of Jesus and the manner in which they preached it.[2]

As evidence also of the Franciscan devotion, we must recall some passages from the *Stimulus amoris,* for a long time attributed to St Bonaventure. The Saint's ideas and even his expressions are to be met with frequently in this book, but

[1] *loc. cit.,* p. 48. The texts which we quote are scattered in pp. 52-62 of Fr. Henri de Grèzes. We preferred to choose as far as possible those of the Latin text, to which we had access either in Fr. H. de Grèzes or in Franciosi, cols. 180-182.

[2] Together with Fr. H. de Grèzes' note on the *Œuvres de St Antoine,* the Appendix II of M. Lepitre's *S. Antoine de Padoue,* Paris 1901, pp. 204-208, should be consulted. (English trans., *St Antony of Padua,* London 1917, pp. 184-186.)

decidedly it was not written by him.[1] In it, moreover, prominence is given more particularly to the wound in the side; the heart evidently is in the writer's thoughts, but it is only in a cursory manner that he makes any direct reference to it. "I wish to make three tents, one in his hands, one in his feet, but above all, one in his side. There I will speak to his Heart, and I shall obtain from him all that I wish for"[2] (1. 1. 634).—"In the excess of his love he has opened his side in order to give you his Heart" (1. 1. 635).—"If thou art melted (*liquefacta*) in hearing his voice, why hast thou not been lost in him (*absorpta*) when thou didst enter into his wounds . . . even into his Heart?" (2. 8. 672).—"If thou dost meditate well on his Passion, and if thou dost enter deeply into his side, quickly thou wilt come to his Heart. Happy the heart which is thus tenderly united with the Heart of Christ" (3. 1. 677).—"Let us draw near to this profound Heart, and let us dive down into these depths of infinite goodness. Let us approach with confidence to the side of Jesus; let us enter therein" (1. 14. 657).—"He has willed to show the love of his Heart through the opening in his side" (3. 14. 690).

This latter expression is, as we know, the essential formula of the devotion to the Sacred Heart.

We meet with it again in a poem of the Middle Ages, entitled *Philomena* (the popular form of *Philomel*), attributed also to St Bonaventure, but which does not seem to be his either.[3] "At last he has revealed to thee his Heart so tender, to make thee know how much he has loved thee."

Demum suum dulce cor tibi denudavit,
Ut sic innotesceret quantum te amavit.[4]

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[1] See *S. Bonaventurae Opera omnia,* Quaracchi 1898, vol. viii, *Prolegomena,* chap. iii, art. 2, p. cxi; *cf.* xciv. It would be by F. Jacques, of Milan (second half of thirteenth century).

[2] I am translating from the Latin text, edition Vivès, Paris 1868, vol. xii. Cf. *Aiguillon d'amour* . . . translated into French by Fr. Ubald d'Alençon, 1910, chap. xiv, pp. 83 and 86; chap. iv, p. 33; chap. xiii, p. 75. Fr. Ubald follows the edition of Quaracchi, in which the third and the fifth texts are wanting.

[3] See *S. Bonaventurae Opera omnia,* Quaracchi 1898, vol. viii; *Prolegomena,* chap. ii, art. 1, § 7, n. 2, pp. civ-cv; *cf.* p. 669, n. 3.

[4] Strophe 67, Quaracchi edition, vol. viii, p. 672; Vivès edition, vol. xiv, p. 165. The following stanzas may also be quoted here: the second is particularly to be noted:

Cor ignavi siquidem minime perpendit
Ad quid Christus optimum suum cor ostendit
Super alas positum crucis; nec attendit
Quod reclinatorii vices hoc praetendit.

From the beginning of the eleventh century we meet with the idea of the Heart of Jesus as a *reclinatorium* (couch). It is connected with St John resting on our Lord's breast. In Tauler's Latin text we have the word *pulvinar* (pillow, cushion) used in the same sense.

With the Franciscan movement we may connect St Margaret of Cortona (1247-1297), the great sinner who became a Franciscan tertiary; Blessed Angela of Foligno (1248-1309); Blessed Battista Varani, Poor Clare (1458-1527); St Frances of Rome (1384-1440), who was a Franciscan tertiary before she became a nun in a monastery that she herself had founded; Blessed Jane of France (1464-1505), who before she founded the *Annonciades* was a member of the third Order of St Francis.

Our Lord appeared one day to St Margaret of Cortona (1247-1297), and said to her: "Put thy hands on the wounds of my hands." She did not venture to do this, and she said to him: "No, Lord." Suddenly the wound in his side opened, and in this opening she saw the Heart of her Saviour. In this ecstasy (*in quo excessu*) she embraced her crucified Lord, and was rapt by him to heaven.[1]

On another occasion our Lord said to her: "My daughter, dost thou love me?" She answered: "Not only do I love thee, Lord, but I desire thee, and I should wish, if it were pleasing to thee, to be in thy Heart." And the Lord asked: "Why dost thou wish to enter into my Heart and dost not enter into the wound of my side?" And Margaret responded: "Lord Jesus, if I am in thy Heart, I shall be in the wound of thy side."[2]

One day that she was praying for her spiritual fathers our Lord said to her: "Tell my Friars Minor that their souls delay not to enter into me through love; for thus I shall enter into their souls by grace. With this intention let them begin at my Crib . . . and let them carry on their meditation to the final tortures of my Passion. At each stage of my sufferings let them consider the love of my burning Heart."[3]

Blessed Angela of Foligno (1248-1309) also devotes herself more to the wound of the side than to the heart. Certain references to it are, however, to be observed. One day, she says, "I had a dream in which the Heart of Christ was shown to me, and it was said to me: 'In this Heart there is no falsehood; all in it is true.'"[4] Another day, when explaining to the Saint his sufferings, amongst other things Jesus said to her: "For the sins of thy heart (meaning interior sins of envy, anger, etc.) I had my Heart and my side pierced, and

[1] *Life,* by her confessor, chap. vi, n. 152; *Acta sanctorum,* vol. vi (February, vol. iii), *ad diem* 22, p. 335; Latin in Franciosi, 208.

[2] *Life,* chap. v, n. 131, *l.c.,* 330; Franciosi, 208.

[3] *Life,* chap. ix, n. 285, *l.c.,* p. 131; Franciosi, 209.

[4] *Life,* by Arnaud, her contemporary, chap. i, n. 27; *Acta sanctorum,* vol. i (January, vol. i), *ad diem* 4, p. 189; Franciosi, 229; cf. *Le livre des visions et instructions de la B. Angèle de Foligno,* translated by Ernest Hello, with Preface by Georges Goyau.

from them has gone out a sovereign remedy against all the passions and sins of the heart."[1]

Still more expressive, and really equal to those of St Margaret Mary, are the visions of Blessed Battista Varani, a nun of the Order of St Clare (1458[2]-1527). In an account written in 1491 she says: "It is no wonder, my most sweet Jesus, that I should long to enter into your Heart. For you had already shown me my name written therein in letters of gold. Oh, how beautiful they appeared to me in your empurpled Heart, these letters of gold, with ancient capitals, that signified 'I love thee, Camilla'![3] And you have shown me this sight that I might be able to understand the love which you had for me, and you pleaded that you could not hope it because you carried me written in your Heart. And, raising your blessed arms, you made me read the words that I have said." Hence we find in her an ardent desire "to be immersed in the immense sea of sufferings in which the Heart of Jesus was plunged. . . ." With this desire she spent two years in prayer and meditation . . . until at last she was admitted *in sacerrimum thalamum myrrhati cordis Jesu Christi, veri solique maris amarissimi omni tam angelico quam humano intellectui innavigabilis.*[4] By this sacred chamber of the heart embalmed with myrrh, this sea of bitterness that no intelligence, human or angelic, could cross, she means the immense, the boundless sufferings of the Sacred Heart. Plainly we are now wholly in those regions wherein St Margaret Mary's mind moved. We have almost the same terms. What follows reminds us similarly of a certain letter written by the Saint of the Visitation to Fr. Croiset: "There is a marvellous revelation that it is my wish you should ask from God." (She is writing to her spiritual son.) "It is that he would make you know what you are, what you can do, what you know, what you deserve. For without this revelation no one can attain to perfection. This secret can only be learnt in the sacred breast of Christ Jesus, and he does not reveal it to *everyone*. . . .[5] Be on your guard, therefore, precious soul, to be humble of heart (*humilis ex animo*), charit-

[1] *Life,* chap. vi, n. 107; Franciosi, 229; *ibid.,* p. 203; *cf.* trans. Hello, chap. xxxv, p. 151.

[2] See Comtesse de Rambuteau, *La B. Varani, Princesse de Camérino, et religeuse franciscaine,* Paris 1906. In this will be found freely translated from the Italian text of B. Varani almost all the passages retranslated here literally from the Latin text of the Bollandists. Madame de Rambuteau for the Italian text refers to *Le Opere spirituali della Beata Battista Varani,* Camerino 1894.

[3] Her baptismal name was Camilla.

[4] *Life,* by herself, chap. iv, nn. 29 and 30; *Acta sanctorum,* vol. xx (May, vol. vii), *ad diem* 31, p. 478; in Franciosi, col. 292; *cf.* Comtesse de Rambuteau, pp. 75-77.

[5] Supplement to the *Life,* chap. ii, n. 10, p. 494; Franciosi, 293.

able, pious, meek, your eyes fixed, as on a mirror, on the most pure Heart of sweet Jesus, and making yourself like unto it, if you wish for the most sweet intimacy of his friendship that is so honourable a favour. It is in that Heart, in that sacred breast, that your mother[1] has acquired all she has of good, both exteriorly and interiorly. The sweet breast of the all-loving Jesus has been her school; it is in it she has learned, for it is in it that she has studied. In it one learns nothing but truth, gentleness, compassion, meekness, joy of heart, interior happiness; in it one finds nothing but love and charity for the neighbour. O divine Heart, I cannot refrain from naming you, for [she] has seen herself written in you in letters of gold, beautiful and resplendent. Enter therein, O soul, if thou dost wish soon to become perfect. Therein is the road, short, hidden, sure and infallible, along which your mother advances; therefore, follow her."[2] "There is," she said another time, "the same difference between him who exercises himself in meditating on the interior (*mentalibus*) sufferings of Christ and him who does not go beyond those of his humanity,[3] as there is between the honey or the balm that is in the vessel and the few little drops that moisten the outside of the vessel. Therefore, he who wishes to relish the Passion of Christ must not be content with tasting what is on the outside of the vessel—that is, the wounds and the blood that adhere to this sacred vessel of the humanity of Christ. . . . Let him enter into the vessel itself, I mean the blessed Heart of Christ, and there he will be satisfied even beyond his desires. . . . Every mind is not qualified to navigate that ocean. . . . But God renders him who desires to do so, and tries to do it, capable of doing it."[4]

The Franciscan mystics, as we see, towards the end of the fifteenth or the beginning of the sixteenth century, end by introducing to us the complete devotion to the Heart of Jesus. Some preachers, whose writings remain to us, have likewise spoken of it. Of these preachers, the two principal are Brother Ubertino da Casale, who was the ardent leader of the Spirituals towards the end of the thirteenth century, and St Bernardine of Siena, the apostle of devotion to the Name of Jesus. In his book on the Passion, written in 1305, and which he entitled *Arbor vitae,* Ubertino frequently speaks of the "strengthening sufferings" (*cordiales dolores*) of Jesus. He loves to study the interior sufferings of this divine Heart. He relates of himself that, in his meditations on the Passion, he drank of the water that flowed from the open fountain of

[1] It is herself that the Saint designates thus.
[2] Supplement to the *Life,* chap. ii, n. 14, p. 495; Franciosi, 293.
[3] Here we must understand external or bodily sufferings.
[4] *Révélations,* n. 21; *Acta sanctorum, l.c.,* p. 492; Franciosi, col. 294; Comtesse de Rambuteau, p. 103.

this Heart, and how "the Spirit of Jesus kept him absorbed for fourteen years with the exterior of Jesus (*circa forinseca Jesu*)" before making known to him "the profound depths of his soul's perfections and the priceless sufferings of his Heart." He loved "to plunge into that abyss of the sufferings of the divine Heart." He tells us, in terms strongly resembling those used by St Margaret Mary, of the "suffering that the divine Heart endured for love during his whole life, how he had received the cross from his mother's womb, and had carried it ever in his Heart." Better than the study of the outward life of Jesus he liked that of this inner life, and the special gift of the Holy Ghost "to those who, in the fervour of a seraphic love, have penetrated into the strength-giving sentiments of the perfection of the Heart of Jesus." He describes to us Jesus going to Calvary "filled with love, his Heart inflamed with ardour, to accomplish the mystery of redemption that for thirty-three years . . . he had been accomplishing in his Heart, and demonstrating by external signs the interior love of his Heart." The words of Jesus on the cross "came from the fulness of his Heart. . . . In this Heart was a fire of inextinguishable love, a sorrow of incomprehensible bitterness and a force of an indomitable courage. . . ."[1]

Fr. Henri de Grèzes (p. 112) interprets the doctrine of Brother Ubertino thus: "The life of Jesus Christ is summed up in these two words: love and sacrifice. He has loved me, says the Apostle, and has delivered himself for me—*Dilexit me et tradidit.* Throughout the whole exterior life of our Saviour sacrifice predominates; and it reached its climax on Calvary. But this sacrifice was only the *Sacrament*—that is, the visible sign of the invisible and consecrated sacrifice that was being accomplished and that had continued unceasingly in the Heart of Jesus, wholly inflamed with love. It is, then, to this august sanctuary that we must go if we would have understanding of our Saviour's life of sacrifice and of its infinite merits. It is only in loving study of the martyrdom of his Heart that we shall understand the martyrdom of the body of Jesus."

I am afraid that the interpreter may have put something of his own, at least into the terms, and may have modernized his author. But the substance is unchanged, as the texts we have already quoted prove. We add another in which the devout soul is invited to act like Mary. "The salutary lance . . . has made an opening in the rock, a retreat in the rampart, as an abode for the dove. Arise, then, O blessed dove of the

[1] Bk. IV, chap. xix, col. 2; Latin text in Fr. Henri de Grèzes, p. 124. The other texts: *ibid.*, pp. 110-124; *cf.* Frédégand Callaey, *Études sur Ubertin de Casal dans recueil de travaux publié par l'Université de Louvain*, fasc. 28, pp. 87-90, Paris 1911.

beloved Jesus; make thy nest in the opening, in the open Heart and side of Christ. . . . And thou, devout son of the Virgin Mother, enter with the all-pious Virgin into the secrets of the Heart of Jesus which the lance has cruelly opened to thee, and there complete what is wanting to the Passion of Christ, by experiencing with the Virgin the sufferings of the Saviour's wounds."[1]

Let us not attribute more to Brother Ubertino than he has said. If the symbolism of the heart is not very marked in his writings, there is frequent mention in them of the heart as the seat of the feelings and the virtues of the divine Master, as the centre of his interior life, and particularly of his love, as the place of repose for the contemplative soul and of intimate union with Jesus, as the principle of love, of all the labours and sufferings of Christ.

St Bernardine (1383-1446), if we are to judge by certain passages in his sermons, comes much nearer to our devotion—"O love that dost soften all things, in what a condition hast thou left our Friend for our redemption? That the deluge of love might inundate all, the great deeps have burst their dykes. I mean the depths of the Heart of Jesus. The cruel lance, sparing nothing, has penetrated to its inmost depths. The opening in the side has caused us to know the love of the Heart of Jesus, even unto death, and invites us to draw near to that ineffable love that made him come to us—*ad illum ineffabilem amorem ingrediamur, quo ille ad nos processit.* Let us go, then, to his Heart, profound Heart, secret Heart, Heart that thinks of all, that knows all, Heart that loves, or, rather, is on fire with love. The door is open; let this make us understand the ardour of his love.[2] And with hearts conformable to his, let us enter into this secret hidden until now, and disclosed at his death by the opening in his side.[3]

A little before, he said in the same sermon: "Jesus on the cross was wholly inflamed with love for us, and he was occupied with our salvation. Did he not say: *'A good man draws good from the good treasure of his heart'?* Therefore, from the good treasure of his Heart, which is love, he had ever drawn the good; but when, for love of us, he was hanging on

[1] Bk. IV, chap. xxiv;; Franciosi, col. 223.

[2] The Latin text is obscure: *Apertam portam intelligamus saltem in amoris vehementia.*

[3] *Sermon* 51 for Good Friday, p. 2; Venice edition, 1745, vol. i, p. 263, art. 2, chap. iii; in Franciosi, cols. 270-271. In the text, such as we have it, the unfolding of the thought is obscure, and I do not flatter myself that I have understood it all. A strange thing is that this text is found almost word for word, together with the whole development of which it is a part, in the *Opus in Quatuor Evangelia* of B. Simon of Cascia, whom we shall quote later. See Franciosi, cols. 339-341. The meaning is clearer in Simon's text: *Et per apertam portam famus saltem in amoris vehementia cordiformes et mente intremus ad secretum.* . . . Perhaps Bernardine means the same thing.

the cross, he lavished what was excellent. There he showed that his Heart was a furnace of the most ardent charity, to inflame, to set on fire wholly and effectually, the whole world."[1] In another sermon he expresses himself in these words : " The Heart of Jesus, because of its ardent love, to what can we better compare it than to a censer filled with burning coals?"[2]

The great mystic, Henry de Herp (Harphius), who died towards 1478, does little but repeat, almost in the same terms, what his predecessors had written on the wound of the side, the Sacraments that had issued from it, etc. What he says about the Sacred Heart corresponds somewhat in thought and expression with Ludolph the Carthusian, whether it is that Harphius has copied Ludolph, or that both have drawn from the same source. He has, however, some really original touches : " May the will of God be pleasing to us in all things and above all things, since the Heart of Christ has been wounded for us with a wound of love, that by a return of love we might be able to enter even into his Heart through the door of the side, and there unite all our love to his divine love. And as different metals melted in the same fire and united together change into another and one sole substance, so man should faithfully melt all his desires in the love of Christ[3] and direct them to God. . . . Learn, faithful soul, with what love Jesus was inflamed, since the ample enclosure of the heart has been found too contracted, and the flames of love have to burst out through the open wounds of the body."[4]

To these texts and these facts must be added a word on what the Franciscan Order has done by means of the image to familiarize souls with the Sacred Heart. We know how, by degrees, it became the custom to represent the wound in the side by a picture of the Heart, and how around this Heart were grouped, in a thousand ingenious ways, the other wounds.[5] Thus attention became more and more concentrated on the wounded Heart. By propagating devotion to the Five Wounds and the various pictures, they prepared the way for our devotion.[6]

[1] *Serm.* 51, p. 2, art. 1; Venice edition, vol. i, p. 252; in Franciosi, col. 270.

[2] *Serm.* 56, *In Parasceve*, 3rd Part, art. 2, 3; Venice edition, 1745, vol. ii, p. 370; Franciosi, 272.

[3] In the text it is *amore Christi fundare*, which, at first sight, does not seem to have the same meaning, but on looking closer it seems to me to have the idea of fusion. Perhaps it should be read as *fundere*, or *fundare* should be understood in the same sense.

[4] *Theologia mystica*, l. I, chap. xviii; Brescia edition, 1601, pp. 50-51; in Franciosi, col. 280; see below, § 5, Ludolph the Carthusian.

[5] See besides, Grimoüard de Saint-Laurent, *Les images du Sacré-Cœur*, pp. 40 ff.

[6] See besides, Grimoüard de Saint-Laurent, *loc. cit.*; Fr. Henri de Grèzes, pp. 292 ff.

iv

The Dominicans

St Catherine of Siena—Tauler and his writings—Bl. Henry Suso and the Dominicans of Colmar and of Schönesteinbach—Bl. Christine of Stommeln—The Office of the Five Wounds and of the Wound in the Side.

Without referring to St Catherine of Siena, of whom we have already spoken, we find in the Dominican writers and mystics very many allusions to the Sacred Heart.

John Tauler (1294-1361) makes frequent mention of it in his sermons. There are other texts quoted as his, still more touching than those of his sermons. But these are taken from the *Exercises on the Life and Passion of our Saviour Jesus Christ,* which, according to Fr. Denifle, are not from his pen. Explaining in a sermon how the Christian's whole life should be filled with the thought of Jesus, he would have us fall asleep on this bleeding Heart: *Si dormit, super cor illius cruentum sese reclinet,*[1] and that this Heart should be to us as a pillow, *corque suavissimum pulvinar.*[2] He represents our Lord as saying: "It would inflict more cruel pain on my Heart than my grievous death if there remained one little drop of blood and water in my Heart that I had not poured out from that inflamed Heart for the salvation of men. For just as the seal impresses its form on the wax, so the power of the love with which I have loved man has imprinted on me, in my hands and in my feet, in my Heart itself, the image of man, so that I cannot cease to think of him."[3] He wishes that the disciple of Christ "should retire wholly into the loving and most sweet Heart of Jesus, into the delightful chamber of the Spouse (that he himself has opened to all those who would indeed give him their hearts, that he might in it embrace them with the arms . . . of his love . . .), and that there he might teach them to renounce self in every form . . . as the Lord wills, and as it will please his divine Heart."[4]

Much as we find in the sermons about the Sacred Heart, there is, perhaps, still more and better expressed in the *Exercises on the Life and Passion of our Saviour Jesus.* After having spoken of the mystery of the blood and the water that

[1] *In Dominica IV Adventus Sermo* 2; see *D. J. Thauleri clarissimi atque illuminati Theologi sermones . . . reliquaque . . . opera omnia,* Paris 1623, p. 39; in Franciosi, col. 242, according to the Venice edition, 1556; *cf.* Noel, *Œuvres complètes,* vol. i, 1911, p. 292.

[2] *In Dominica XV post Trinit., Sermo* 1, *ibid.,* p. 449; Franciosi, *loc. cit.;* Noel, vol. iv, p. 83.

[3] *In S. Pauli commemoratione, ibid.,* p. 570; in Franciosi, col. 243; Noel, vol. v, p. 137.

[4] *In Assumptione, ibid.,* p. 593; in Franciosi, col. 243; Noel, vol. v, p. 201.

flowed from the pierced side, the author adds: "The side of Christ was pierced not far from the Heart, that an entrance to that Heart might be opened to us. . . . We see his incomprehensible love: he gives himself wholly to us. He retains nothing in his Heart that he has not given to us. What more could he do for us? His Heart even he has opened to us as his secret chamber, to bring us into it as his chosen spouse. . . . He has given us his Heart that has been so cruelly wounded, that we make our dwelling in it, until, fully purified and without stain and like unto his Heart, we are fit and worthy to be taken with him into the divine Heart of the Father. He gives us his Heart as our abode, and in return he asks for ours, that he may repose therein."[1] Here there is question of the heart of flesh, of the wounded Heart, but considered symbolically, as the comparison with the Heart of God shows us. Thus we are here directly in touch with devotion to the Sacred Heart. What follows is very beautiful and in the same sense.

Surius puts after the works of Tauler an anonymous little book entitled *De decem caecitatibus*—"The Ten Kinds of Blindness." No doubt the work is not from the pen of the great mystic himself, but it is written in his style and is full of his spirit. It is a treatise on the principal obstacles to the soul's perfection and to her union with God. Now at the end of the treatise, chapter xx, there is, as epilogue, a "threefold exercise divinely revealed that contains in brief the whole perfection of sanctity." The first refers to the perfect fulfilment of the duties of one's state in life, these being animated by the interior spirit; the second concerns the careful examination of one's conscience, followed by contrition and a firm resolution of amendment; the third has to do with devotion to the service of God, according to his good pleasure. The great means to this end, here pointed out, is meditation on the life and Passion of Christ, studying therein the immense love that is manifested in them, and acting accordingly; then one learns to live in God by faith, hope and charity. The devotion to the Five Wounds, which leads us from our Lord's humanity to his divinity, is an excellent means of practising this life of love in God. That we may sin no more, we cast all our miseries into the wounds of the feet, into the wounds of the hands. We cast ourselves into God, and we receive him into ourselves, whilst meditating on how much he has loved us and on what

[1] *Exercitia de vita et passione Salvatoris Nostri J.C.*, in Franciosi, cols. 244-247, Cologne edition, 1706. Fr. James Talon, of the Oratory, in 1669 translated these *Exercises* (with Bossuet's approbation). I have seen the third edition of this translation, 1693. The translated passage in chap. liii is to be found at p. 385. Fr. Noel has given a new translation of it, *Œuvres complètes de Jean Tauler,* vols. vi and vii, 1912, 1913; see vol. vii, p. 181.

he has done for us. We strive to respond to his love and his benefits by a self-denying love, by a pure love, by an ardent, effective love, the aim of which in all things is the glory of the divine Friend. "Adorned with this threefold love, filled with ardent charity, you will recollect yourself, and you will go to the Heart of Jesus; here is an immense treasure, a fountain of infinite goodness and charity. You will enter therein by means of the four following exercises." The first of these exercises consists of the total offering of ourselves, the committing of ourselves wholly into the hands of God. This is what we call now an act of consecration to the Sacred Heart. The second exercise is a petition for all kinds of graces; above all, that God would give us himself. The third consists in desiring to be conformable to him in his sufferings and his humiliations, in his virtues, more than all in his love, that thus we may be transformed into him. The fourth exercise is one of union, desiring and praying that this union may become ever closer and fuller. "Thus united to him, you will attain to God himself . . . and you will be absorbed so completely in your God who is so sweet that creatures will no longer recognize you as a creature. And you will desire to be absorbed in him, and in your turn that he may be absorbed in you, for he is nothing else than a mountain or an immense sea of love and goodness. And if whilst you are thus in the Heart of Jesus you are absorbed in his divinity, you will be happy." "And," concludes the author, "this is what happened not long ago to a hidden friend of God[1] who performed this threefold exercise." In this exercise the Heart of Jesus is only named twice. But it occupies a larger place than it would seem at first to have. Union with God is the supreme end, but Jesus is the Way. By attaching ourselves to him, by casting ourselves into the wounds of his hands and of his feet, we prepare ourselves for intimate union with him. But it is in the wound of the side, in the Heart, that it is consummated. And this is how the union with God made Man leads the soul still higher, even into the depths of his divinity. Through the Heart of the Man-God we attain to the Heart of God. This is the way often pointed out by the ascetics and mystics of the Middle Ages, and in our rapid survey we have been able to discern some traces of it. The author of whom we have just given an analysis has well marked the stages of this way, and gently suggests the special importance of the resting-place in the Heart of Jesus. Now, this author interprets devotion to the Sacred Heart in the same sense as that given in the first texts in which there is definite mention of this devotion, notably that of William of St Thierry, in which he sets before us the

[1] *D. J. Thauleri . . . sermones . . . reliquaque . . . opera omnia*, Paris 1623, pp. 806-905; Noel, vol. vii, pp. 504 ff.

Heart of Jesus as the holy of holies wherein God rested, as the golden urn that contained the manna of the Godhead.[1]

And it was in this same sense that St Margaret Mary interpreted the devotion when she wrote to Mother Greyfié: "He has made me understand that his Sacred Heart is the holy of holies, the holiness of love, that he wished to be known in these days as the Mediator between God and man."[2] Thus the trend of the devotion is ever and always the same. That, no doubt, is what results from the whole of this study. But it will not have been useless to pause in our onward course in order to draw attention to it.

There are similar passages in the works of Blessed Henry Suso (1300-1366). He represents our Lord as saying: "Consider all hearts and see if ever there was one filled with love as mine has been. I should wish in place of all the members [of my body] to have but one, and that the noblest—the heart; and I should wish that this Heart were transpierced, were destroyed, torn asunder, divided into morsels; I should wish that there should remain nothing in me that was not given to testify my love for you."[3]

And a little farther on: "Thou must enter through my open side into my Heart wounded with love; thou must shut thyself up therein; thou must seek in it a dwelling-place, that thou mayst dwell in it. Then I will purify thee in the living water, and I will dye thee red in my blood, I will attach myself to thee, and I will unite myself to thee for ever." The faithful soul answers: "Lord, no magnet attracts iron with such force as your lovable sufferings attract hearts to unite them to yours."[4]

There were Dominican mystics who realized in their lives those things of which Tauler and Suso wrote. We have already spoken of St Catherine of Siena. But we can name others who are less known.

At Colmar there was a Dominican convent, in which some of the nuns had intense devotion to the Passion of our Saviour and to his sacred wounds. In the biographical notices written by one of themselves, named Catherine of Guebwiller, of several of her sisters who lived there between 1250-1330, we see that more than once, through the wound of the side, they found the way to the divine Heart. One of them, Gertrude of Saxony, was shown to the Prior as being in the Heart of Jesus on a marvellous image of the crucifix. Being astonished at this, a voice from the crucifix said to him: "My son, man can

[1] See above, chap. i, § 2, p. 130.

[2] Letter XXXIII (XXXIV), *Vie et Œuvres,* vol. ii, p. 68 (105); G., XXXVII, 300; see above, Part I, chap. ii, 7, p. 30.

[3] *Le livre de la Sagesse,* chap. iv, in *Œuvres mystiques* of Bl. Henry Suso. New translation by F. G. Thiriot, O.P., vol. ii, pp. 28-29, Paris 1899.

[4] *ibid.,* chap. xviii, p. 130.

be united to me far more intimately than you could think possible. I hide in the most secret treasury of my divinity the man whom I have created." One day that Gertrude had spent several hours in meditation, tortured by burning thirst, she at last became drowsy. Then it seemed to her that a vessel filled to the brim with clear, fresh water was placed before her, and she heard a voice saying to her: "Refresh yourself, my daughter; drink of this water, the source of which is in my Heart." She drank, and when she awoke she was no longer thirsty.[1]

Blessed Christine of Stommeln, near Cologne (1230-1312), when once the devil threatened to take her life, had recourse to the Heart of Jesus. "Lord Jesus," she cried, ". . . I implore you . . . through your most sweet Heart, broken for love of us, if it is your will that these evil spirits should kill me, receive in peace my troubled, afflicted heart,[2] mercifully keep it in your most sweet Heart." After these terrible conflicts, our Lord "came suddenly and pressed to his most sweet Heart the heart of his spouse."[3]

In a fifteenth-century MS., Fr. Denifle has found other proofs of the existence at that time of devotion to the Sacred Heart amongst the Dominican nuns in Alsace. Sister Clare of Ostren († 1447), of the Monastery of Schönesteinbach, wrote: "Every day I shut myself up in a triple castle. The first is the all-pure and virginal heart of the glorious Virgin Mary; the second is the Heart of our lovable Saviour Jesus Christ, so full of goodness, where I seek refuge against all the attacks of the flesh; the third is the holy sepulchre, in which I hide from the world and all noxious creatures." Of Sister Clare Foeltzin, a religious in the same monastery († 1421), we are told that "she had special grace, and a particular devotion to the good, gentle and sweet Heart of our lovable Lord and to the holy name of Jesus."[4]

The whole Dominican Order had early become familiar with the idea of the wounded Heart and the symbolism connected with it. On the Friday after the Octave of Corpus Christi, the day later to be fixed for the Feast of the Sacred Heart, they recited the Office of the Wounded Side, during which they sang the following:

[1] *Les mystiques d'Unterlinden à Colmar; Notices écrites par l'une d'elles et publiées par le Vte. de Bussières,* pp. 165 and 222; in Franciosi, cols. 235-6. Not having the original text, I cannot say if there is question of the heart, properly so called, or only of the breast. From our point of view this makes a difference, although in both cases the idea of the heart is there.

[2] Her *Life,* written by Peter of Dacia, O.P., her contemporary; *Acta sanctorum,* vol. xxv (June, vol. v), *ad diem* 23, p. 299; *cf.* p. 238.

[3] *ibid.,* p. 307; in Franciosi, col. 231.

[4] Communicated by Fr. Denifle to Fr. Nilles. See Nilles, vol. ii, p. 531, note.

Dulcis hasta, latus Dei	Sweet lance,
Te replevit sanguine;	The side of God has covered thee with blood.
Dulcis mucro per cor Dei	The gentle sword through the heart
Volvitur in flumine.	divine has waded through a sea
Sic salvantur omnes rei	of blood.
Secreto Dei munere.	Thus the guilty all are saved through the mysterious gift of God.

Similarly, in their Office of the Five Wounds, they sang:

Si cor habes maculatum,	If your heart is stained,
Inspice vulnus tam latum	Look at the wide wound of his
Cordis ejus; illinc fluit	Heart, whence flows the wave to
Unda quae sordes abluit.	cleanse away thy stains.

In the ninth lesson of this office the following was read: "He has willed that his side should be opened to give us access to all his intimate secrets—*ad intima usque sua.* For, when the side was opened, the way to the Heart of the Lord was opened. Let man draw near to this sublime Heart,[1] and let God be exalted in him. But who shall ascend even unto it? Who shall repose therein? He whose hands are innocent and his heart pure. But let not the sinner hesitate. If at first the entrance is not at once open to him, let him weep at the door there whence flows the blood, whence issues the water; the doors are opened; the cry of those who weep will penetrate easily even to the Heart of the Lord, etc."[2]

V

The Carthusians

Continued progress of the devotion—Ludolph of Saxony—Two Carthusians of Treves—James of Clusa—A Carthusian of Nuremburg—The image.

When we come shortly to examine the writings of Lanspergius, we shall be able to trace in them the devotion to the Sacred Heart expanding into prayers, into practices, into various exercises. Nor is Lanspergius the only witness amongst the Carthusians to this advance: before his time we find traces and very clear indications of its steady progress. The theory of it is sketched in rapid but clear strokes in Ludolph of Saxony, surnamed the Carthusian (1295-1378), who, in some pious considerations on the wound of the side, sums up the tradition, and in a few words sets before us the nature and the spirit of the devotion. "The Heart has been

[1] Ps. lxiii, *Accedit homo ad cor altum.* One cannot tell if the authors, in making use of this text, mean "profound heart" or "sublime heart."

[2] According to Franciscus Collius, *De Sanguine Christi*, Bk. IV, chap. vii, p. 616, Milan 1617; in Franciosi, col. 641.

wounded for us with a wound of love in order that we, by a return of love, might be able to gain access through the door of the side to his Heart, and there unite all our love to his divine love in such a manner as to make of them but one and the same love, as molten iron is blended with fire. For man should direct all his desires to God for the love of Christ, and in all things conform his will to the divine will, in return for that wound of love which he received for man on the cross, when the arrow of an unconquerable love pierced his most sweet Heart. Let us, then, remember what love exceeding great Christ has shown us in the opening of his side by opening to us therein full and free access to his Heart. Let us hasten to enter into the Heart of Christ; let us collect all the love we possess to unite it to divine love, meditating meanwhile on what has been just said."[1] We perceive the devotion animating their prayers and their pious practices. We give a prayer composed by Dom Henry of Caltear, Prior of Strasbourg in the second half of the fourteenth century: "Most sweet Jesus, I cast my senses, the powers of my soul, my thoughts, my affections, into thy Heart, that they may be hidden therein; I bury them for ever in thy Heart in order that I may belong wholly to thee for all eternity."[2]

About the same period a Carthusian of Treves, whose name is unknown, wrote: "That your soul may be ever more and more filled with the fire of divine love, know that the Sacred Heart, the tender Heart of Jesus, is filled for you with a love both human and divine, truly immense, measureless and never ending. . . . Is it not an astonishing thing, and one for which we should weep bitter tears, to see how rarely and in what a small degree the love of our Lord Jesus Christ is found even in the hearts of many good Christians? . . . Ah! if . . . in this life your heart were to receive, to enable you to love Jesus, but the smallest spark of the love with which the Heart of Jesus burns for you, your heart would not be able to contain it, but suddenly set on fire as by a fiery furnace, it would burst in flames, it would be torn asunder and broken."[3]

Another Carthusian of Treves, Dom Dominic, who was born in 1384 or 1388 and died in 1461, is still more insistent in urging the claims of divine love, and is more specific in his arguments: "If you wish to be purified wholly and easily from your sins, to be delivered from your passions and enriched with all graces, become a pupil in the school of divine charity (in which the Holy Ghost is the Master), plunge often in spirit . . . your whole heart and mind into the most

[1] *Vita Christi*, Part II, chap. lxiv, n. 14; in Franciosi, col. 250. The whole passage in French is to be found in the *Mois du Sacré-Cœur par d'anciens auteurs Chartreux*, Veille, pp. 29-35.

[2] *Mois du Sacré-Cœur*, p. 295.

[3] *Mois du Sacré-Cœur*, pp. 42-45.

sweet Heart of our Lord Jesus Christ on the cross. . . . This Heart is filled with love. Through it we have access to the Father in the unity of the Spirit. . . . He embraces with an immense love all the elect. Having first recollected yourself, you will elevate your heart towards this life-giving Heart. . . . In this most sweet Heart of Jesus is found all virtue, the source of life, perfect consolation, the true light that enlighteneth every man, but above all him who has devout recourse to it in every affliction and necessity. All the good that we can desire may be drawn from it in superabundance; all salvation and all grace comes to us from this most sweet Heart and from no other source. It is the furnace of divine love, ever burning with the fire of the Holy Ghost, purifying, consuming, transforming into itself all those who are united to him and who desire to attach themselves to him. Now, as all good comes to us . . . from this most sweet Heart of Jesus, then you should refer all to him . . . return all to him; without attributing anything to yourself, without resting on the gifts of God . . . refer everything to its source. . . . In this same Heart you will confess your sins, you will beg for pardon and grace, you will praise (*psalles*) and will return thanks. . . . For this reason you will frequently in gratitude kiss this most holy Heart of Jesus that is inseparably united to the divine Heart, in which are hidden all the treasures of the wisdom and of the knowledge of God, an image, I mean, whether of this Heart or of the crucifix. You will unceasingly aspire to behold him face to face, whilst you confide to him your sufferings; in this way you will draw into your heart his spirit and his love, his graces and his virtues; you will commit yourself to him in all things, in prosperity and in adversity, in him you will put your trust; to him you will attach yourself . . . in him you will abide . . . so that he in return may deign to make your heart his dwelling-place. Finally, in it [this Heart] you will gently fall asleep and will rest in peace. For if all earthly hearts should deceive you or abandon you, this most faithful Heart will never deceive you, nor abandon you. . . . Nor will you neglect to honour devoutly and to invoke the glorious Mother of God . . . and most sweet Virgin Mary that she may deign to obtain for you from the most sweet Heart of her Son all that will be necessary to you. In return you will offer all to the Heart of Jesus by her blessed hands."[1] Here we have in embryo a whole

[1] Appendix to *Exercitia Joannis Thauleri piissima super vita et passione Salvatoris Nostri J.C.*, Lyons 1556. The Latin edition of Cologne is the first in that language. The translation was the work of Surius, 1548. The whole page is often given as by Lanspergius. Bl. John Eudes acts in the same way in *Le Cœur admirable,* Bk. XII, chap. xiv, *Œuvres complètes,* vol. viii, p. 283, where he gives it as taken from chap. xxxvi of the *Militia christiana;* in this he follows Dom de

practical manual of devotion to the Sacred Heart, even the image. Lanspergius, who had before his eyes these pages of his predecessor, had scarcely anything to do but to repeat and to explain what he found in them; at times he was content with copying it word for word.

James of Clusa (1386-1466), before becoming a Carthusian at Erfurt, was a Cistercian abbot. In one of his sermons he says: "If our love for Jesus grows cold, let us look at his side that has been pierced and opened for us, and suddenly the fire of charity will again inflame our souls, because a heart that is open must necessarily enkindle the fire of charity in the soul that contemplates it, etc."[1]

Another Carthusian, in a book printed in 1480 at Nuremberg, writes: "Thy right side has been so deeply wounded by the soldier's lance that the point of the iron penetrated to the inmost of thy breast, and pierced the very centre of thy tender Heart. . . . O my soul, enter into the right side of thy crucified Lord, enter through that blessed wound, even to the depths of the all-loving Heart of Jesus, transpierced by love." Here follow some beautiful effusions on the Heart of Jesus, the city of refuge, the inexhaustible fountain of mercy and of grace. Then he continues thus: "Approach and take the draught of love at this fountain of the Saviour, so that for the future thou mayst no longer live in thyself, but in him who has been crucified for thee. Give thy heart to him who has opened his Heart to thee." Then at the end comes the prayer: "O King Jesus, Saviour of the faithful, thou who hast willed that thy side should be opened by the point of a pitiless lance, I humbly, fervently implore thee, open to me the door of thy mercy, and let me penetrate through the wide opening of thy adorable and most holy side, even to the interior of thy infinitely loving Heart, so that my heart may become united to thy Heart by an indissoluble bond of love. Wound my heart with thy love, make the soldier's lance penetrate through my breast, that so my heart may be opened to

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Roignac, a Carthusian, who had inserted it in his translation of the *Milice chrétienne ou le combat spirituel,* Paris 1671. I cannot tell if it is given in some Latin edition as by *Lampergius.* Dom Boutrais, in his *Lanspergius,* has twice (pp. 116-117) copied extracts from Dom Roignac, and also in his *Mois du Sacré-Cœur par d'anciens auteurs Chartreux,* 15th day, pp. 94-95, always attributing them to Lanspergius; but see *ibid.,* 1st day, pp. 36-41: the whole passage retranslated from the Latin, and attributed to Dom Dominic of Treves. I have translated—abridged somewhat—from the Latin text as given by Franciosi, cols. 275-276, finishing the reference from the notes given by M. de la Bégassière, and making some corrections according to a copy made by him.

[1] According to Dom Boutrais, *Lanspergius,* p. 182, who refers to *Sermons formales,* published at Spires about 1470, cf. *Mois du Sacré-Cœur,* 4th day, p. 52.

thee alone, and may be closed to the world and the devil."[1] Here, as we see, we have the whole devotion to the Sacred Heart. Even now, at the present time, we have no other formulas, no other practices.

We could find many other similar passages in the writings of Denis the Carthusian (1394-1471); of Henry Arnoldi, Prior at Bâle († 1487); of Nicholas Kempf, born at Strasbourg in 1393, a Carthusian in Austria; of Pierre Dorland, Prior at Diest (1440-1507); of Peter Bloemenvenna, Prior of the Carthusians at Cologne from 1506 to 1536, Lanspergius' master.[2]

The Carthusian atmosphere is filled with the fragrance of devotion to the Heart of Jesus. They even had the image before their eyes, and in their printed works and in their architectural ornamentation[3] they brought it before the faithful also.

vi

Various Sources

Peter of Blois—A Spanish MS.—The first hymn to the Sacred Heart—Bl. Simon of Cascia—Juliana of Norwich—Bl. Dorothea—St Lydwine—St Laurence Justinian.

Outside these religious orders we find scattered yet numerous traces of the same devotion. In order to select a few texts, we shall retrace our steps. We find one in which Peter of Blois († 1200) says: "The iron . . . has penetrated even to his Heart, in order to show us that with his Heart the secrets of his Heart are revealed; through the bodily opening, the tender mercy of our God is seen. . . . The lance has opened to me the secret of the Lord. The lance is as the key which opens to me [that I may see] how sweet the Lord is."[4] How like this is to St Bernard in thought and expression! But we must acknowledge that for all concerning the devotion, properly so called, St Bernard and his school are in advance of the pious archdeacon.

We find the idea of the heart and devotion to it much more clearly marked in a little manuscript work by an unknown author of the thirteenth century, entitled *Liber de doctrina cordis*. Unfortunately, those who discovered and published

[1] In *Mois du Sacré-Cœur*, 5th day, pp. 56-59.

[2] In Denis the texts are not so clear. See Franciosi, cols. 278-279; Dom Boutrais, p. 183; for Arnoldi, *Mois du Sacré-Cœur*, 6th day, pp. 60-62; for Nicholas Kempf, *ibid.*, 7th day, pp. 63-66; for Bloemenvenna, *ibid.*, 8th day, pp. 67-70; for P. Dorland, Dom Boutrais, p. 184.

[3] See, in Dom Boutrais, between pp. 126 and 127, the reproduction of a print which is in the text itself of a Latin and German psalter with explanations collected from Denis the Carthusian, published in Cologne in 1535. It is a picture of the Five Wounds and some instruments of the Passion; the wounded Heart is in the centre.

[4] Peter of Blois, *Sermo* XIX, *De cena Domini; P.L.*, vol. ccvii, col. 618.

this beautiful passage can give but little information about the manuscript and none about the author. But we may rely on the text that they give us. I translate the most significant points in it. "Offer thy heart to him who . . . first gave thee his Heart for thee to render him heart for heart. . . . Happy exchange, in which . . . thou keepest all for thyself, both thy own heart and the Heart of Christ. . . . Has he not shown thee the house of his Heart (*domum cordis*), at that time, above all, when one of the soldiers opened his side? This was a breach in the wall; this was a door opened with a royal key that thy heart might have access to his Heart, that by a right faith, by an entire love, thou mightst without obstacle enter even into his Heart. Inflame therein thy heart by faith and meditation."[1]

Amongst the works of St Bernard we come across a long prayer in rhyme, in which the members of Christ suffering and hanging on the cross are saluted. It is addressed in turn to the feet, the knees, the hands, the side, the breast, to the heart and the face. The distinction made between the side, the breast and the heart will be remarked, although in the mystical application the traits are somewhat confused. St Bernard is not the author, but it belongs to the thirteenth century. In these stanzas, the slow, monotonous rhythm of which falls upon the ear like the sound of drops of water, we have the whole of the reflections on which the devotion of the Middle Ages concerning this subject was fostered. We subjoin a few of these verses:

To the Wounded Side.

Salve, latus salvatoris	Hail, side of the Saviour,
In quo latet mel decoris,	Wherein is hidden honey sweet,
In quo patet vis amoris,	Wherein is shown an ardent love,
Ex quo scatet fons cruoris	Where springs a fountain of blood
Qui corda lavat sordida.	That washes hearts defiled.
Salve, mitis apertura	Hail, sweet opening,
De qua manet vena pura,	Whence flows a stream so pure.
Porta patens et profunda	Door wide and deep,
Super rosam rubicunda,	Redder than the rose,
Medela salutifera.	Remedy most salutary.

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[1] *Liber de doctrina cordis.* The work in manuscript of an unknown author (twelfth century). The Latin text, taken from Llobet et Balaguer, *Nacional Homenaje de las Ciencias, Letras y Artes Españolas al Sacratissimo Corazón de Jesus*, Barcelona 1882, p. 180, is in Franciosi, cols. 163, 164, with the difference that Franciosi has *donum Cordis* where the Spanish book gives *domum Cordis*. I do not know how it runs in the MS., and it matters little for our purpose. A Spanish Jesuit, Fr. Castéran, was good enough to copy for me p. 180 from the *Nacional Homenaje*, in which there are some other passages, but none so expressive. The text given here is from folio cxlv. of the MS.; it is said to be from *Tractatus de Doctrina Cordis B. Gregorii Magni.* The

To the Breast.

Salve, salus mea, Deus,	Hail, O God, my Saviour
Jesu, dulcis amor meus;	Jesus, my sweet love.
Salve, pectus reverendum,	Hail, venerable breast
Cum tremore contingendum,	That must be touched with fear,
Amoris domicilium. . .	Dwelling-place of love. . . .
Plaga rubens, aperire,	Open, wound all red,
Fac cor meum te sentire,	Be thou my heart's delight.
Sine me in te transire!	Let me pass into thee;
Vellem totus introire:	Therein would I wholly enter.
Pulsanti pande pauperi. . . .	Open to the poor one that knocks. . . .
In hac fossa me reconde,	Hide me in that deep cavity,
Infer meum cor profunde,	Place my heart far in its depths,
Ubi latens incalescat,	That there hidden it may be inflamed,
Et in pace conquiescat,	And there repose in peace,
Nec prorsus quemquam timeat.	Knowing no fear of mortal man.
Jesu dulcis, pastor pie,	Sweet Jesus! O Good Shepherd!
Fili Dei et Mariae,	Son of God and Son of Mary,
Largo fonte tui cordis	In the overflowing fountain of thy Heart,
Foeditatem meae sordis,	Let my soul-defiling stains,
Benigne Pater, dilue.	O gracious Father, be effaced.

To the Heart.

Summi Regis cor, aveto,	Heart of our most high King, all hail!
Te saluto corde laeto,	With joyful heart I thee salute.
Te complecti me delectat,	I delight to embrace Thee;
Et hoc meum cor affectat,	It is my heart's desire.
Ut ad te loquar animes. . . .	Give me courage to speak to thee.
Propter mortem quam tulisti,	Through the death that thou hast suffered,
Quando pro me defecisti,	When for me thou didst grow faint,
Cordis mei cor dilectum,	O Heart, my heart's beloved,
In te meum fer affectum:	Possess thyself of all my love,
Hoc est quod opto plurimum.	Behold my heart's most strong desire.
Per medullam cordis mei,	Through my heart's inmost core,
Peccatoris atque rei,	Sinner as I am and guilty,
Tuus amor transferatur,	Let thy love pierce through and through;
Quo cor totum rapiatur,	With it let my whole heart enraptured be,
Languens amoris vulnere. . . .	Languishing with love's wound.

MS. was found in one of the two Convents of Poblet (Tarragona), or of Santas Creus, two Cistercian convents founded in 1154. Although our authors attribute the MS. to the twelfth century, probably we shall not be wrong in saying the twelfth or thirteenth.

Viva cordis voce clamo,
Dulce cor, te namque amo:
Ad cor meum inclinare,
Ut se possit applicare,
Devoto tibi pectore. . . .

Aloud, persistent, to thee I cry,
Sweet Heart, for thee I love.
Incline unto my heart
That thus to thee it may be united
Devoutly, heart to heart.

Rosa cordis, aperire,
Cujus odor fragrat mire,
Te dignare dilatare,
Fac cor meum anhelare
Flamma desiderii.

Rose of the Heart, open thou,
Whose perfume is so sweet;
Deign thou to unfold,
Make my heart pant after thee
With the fire of yearning.

Da cor cordi sociari,
Tecum, Jesu, vulnerari;
Nam cor cordi similatur,
Si cor meum perforatur
Sagittis improperii.

Let my heart united be to thine;
With thee, O Jesus, may it wounded be,
For my heart will be like unto thine
If it be transpierced
By the arrows of insult.[1]

Blessed Simon of Cascia († 1348), of the Order of St Augustine, in his work *De gestis Christi,* when he tells us of the mysteries of the blood and water issuing from the wound of the side, is only faithfully transmitting tradition. But when he pauses to meditate on the meaning hidden in the word *aperuit,* then he discovers the Sacred Heart.

"In the expression made use of by the Evangelist we must perceive the action of the Holy Ghost. He wills that the open side should manifest to us the love of the Heart that has loved us even unto death, and that we should go to that ineffable love that made him come to us, he wills that we should approach his Heart, that deep Heart, that hidden Heart, that Heart that thinks of all, that Heart that knows all, that Heart that loves. He desires that by means of the open door we

[1] In an appendix to the works of St Bernard, *P.L.*, vol. clxxxiv, cols. 1321-1323, Fr. Blume thinks, and rightly, it would seem, that the stanzas on the Heart—*Summi Regis cor, aveto*—must have originally formed a separate poem that would be the earliest known hymn in honour of the Sacred Heart. True, we never find them detached in the MSS., the earliest of which date from the fourteenth century. But they do not harmonize with the whole of the chant of which they now form a part (for instance, they do not begin, as the others do, with *salve*); and there is nothing in the chant that would lead us to infer that they were part of it (in the verses "To the Wounded Side" and "To the Breast" almost the same things are said, and thus they are, as it were, made to do duty twice). Blume goes still farther. He attributes the pieces thus separated to Blessed Hermann Joseph, of the Premonstratensian Order, who died in 1241 at Zulpich, whose poems he published in the 50th number of the *Analecta hymnica medii aevi.* See Blume's article, *Göttlichen Herzens erster Sanger. der sel. Hermann Joseph,* in the *Stimmen aus Maria-Laach,* January, 1909, vol. lxxvi, pp. 121-124. Blume's text differs very much from what I give here, taken from Mabillon. It will be found in the article on *La diffusion de la dévotion aux XIII^e, XIV^e et XV^e siècles,* in *Études* of June 5, 1911. I am indebted to M. Tournier's courtesy for the information about Blume's work.

should become, at least in the ardour of our love, like unto his Heart (*cordiformes*), and that we should enter in spirit into the secret hidden from all eternity, and now revealed at his death through the opening in his side."[1]

In a meditation written by an English recluse in the thirteenth century, on the Passion and the opening in the side, we find the following: "They bring forth Longinus, with the broad, sharp spear. He pierces his side, cleaves the heart, and there comes flowing out of that wide wound the blood that bought us, the water that washes the world of guilt and sin. Ah, sweet Jesus, thou openest for me thy heart, that I may know thee truly, for there I may openly see how much thou lovedst me. With wrong should I refuse thee my heart, since thou hast bought heart for heart."[2] This is, we see, a perfect formula of devotion to the Sacred Heart, quite similar to that which we took from the *Vitis Mystica*.

In some revelations which our Lord made to another recluse, Blessed Juliana of Norwich, in 1373, while not so clearly expressed, substantially the same idea is present. "With a good cheer our good Lord looked into his side, and beheld with joy: and with his sweet looking, he led forth the understanding of his creature by the same wound into his side within. And there he showed a fair and delectable place, and large enough for all mankind that shall be saved, and rest in peace and love; and therewith he brought to mind his dearworthy blood, and his precious water which he let pour out for love. And with the sweet beholding he showed his blessed heart cloven in two; and with his enjoying he showed to my understanding in part the blessedful Godhead, as far forth as he would at that time strengthen the poor soul for to understand, as it may be said: that is to mean, the endless love that was without beginning, is, and shall be ever. And with this our good Lord said well blessfully, 'Lo, how I love thee!'"[3]

We have, in the *Life* of Blessed Dorothea, also a recluse, in a more mystical manner, an instance of the exchange of hearts, similar to that recorded in the *Life* of St Catherine of Siena. One day, being tempted to lose confidence, she was praying earnestly to the Blessed Virgin to come to her assistance, when "the Lord Jesus, her marvellous lover, took from her her own heart and put in its place a heart all on fire; she felt, in her ecstasy, that her heart was being taken away and

[1] *De gestis Christi,* Cologne 1533, xiii, p. 807; in Franciosi, col. 241. We have already found this text almost word for word in a sermon of St Bernardine of Siena.

[2] Quoted by Fr. Dalgairns in his essay, *Spiritual Life in England in the Middle Ages,* as an introduction to the *Ladder of Perfection,* by W. Hilton; Franciosi, 237.

[3] Juliana of Norwich, *Revelations of the Love of God,* London 1920; Tenth Revelation, chap. xxiv, pp. 63-64.

that there was put in its place a mass of flesh, all on fire. Whilst she was receiving it, she felt so happy that she could not at the moment speak a word to anyone. . . ." "This taking out of the heart," adds the old narrator, "and this substitution of another heart, was it only a natural alteration, or was it a substantial change? He alone knows who renewed her heart, and could renew it as easily in one way as in another."[1] On another occasion, when she had prayed much and with particular fervour, "she saw the Lord who appeared to her in a friendly manner . . . with his Heart and side open (*cum corde suo et latere aperto*)." He said to her: "Since sunset yesterday, I have sent to thee the Holy Ghost thrice to wound thee and to set thee on fire, that thus in thy turn thou mightst let fly arrows of love to me. Yes, willingly I consent that thou shouldst let fly thine arrows of love against me. If I have shown thee my open side and my gaping Heart, it is that for the future it may be easy for thee to know where to find my Heart and to wound it with darts of love."[2]

In the order of human nature the giving of one's heart naturally expresses tender love. Those who love Jesus make use of similar formulas, and these bring us close to the Sacred Heart. Thus St Lydwine (1380-1433) said to her guardian angel: "Make known to my Beloved the ardour of my heart. . . . Salute him in the sanctuary of his Heart, and tell him . . . not to permit that I should give a place in my heart to any other lover than himself."[3]

St Laurence Justinian, like Peter of Blois, whom he knew, and from whom he quotes, does not show any distinctly expressed devotion to the Heart of Jesus, except, perhaps, in some quotations that he makes. But in speaking of the wound of the side, he uses words that marvellously express devotion to the Sacred Heart: "Make the experiment, see, taste how sweet, how pleasant, how safe it is to make one's dwelling in the side of Jesus!" To meditate upon the labours, the sufferings of Christ, he explains, is to enter into the wounds of his feet; to recall his miracles, his benefits, is to

[1] *Vita B. Dorotheae,* chap. iii, n. 45; *Acta sanctorum,* vol. lxi (October, vol. xiii), *ad diem* 30, p. 517; in Franciosi, 260.

[2] *Apparitiones,* chap. lxxx; *ibid.,* p. 581. These two facts are recalled in a beautiful prayer to Bl. Dorothea which the Bollandists have given us from an ancient MS: "O most sweet Lord Jesus, who in taking away her old heart from thy servant Dorothea . . . didst give her a new heart and didst often wound it with the lance and with the arrows of thy love . . . I implore thee, through her merits and intercession, give me a contrite, new and humble heart; grant me to understand thy will, and by good conduct and a holy life to fulfil it faithfully."—*ibid.,* p. 493. In this prayer there is no express mention of the Heart of Jesus, but it is not difficult to see that the whole prayer is, as it were, impregnated with this idea.

[3] *Acta sanctorum,* vol. ii (April, vol. ii), *ad diem* 24, p. 315; in Franciosi, 265.

enter into the wounds of his hands; "but if you delight in his ardent love, in the fulness of his charity, in his admirable wisdom, in the treasures of his divinity, in the abundant gifts of the Spouse, in the union of the two natures, then thrill with joy, for you have penetrated into the secrets of his side. . . . There is, it is said, a fountain in Epirus in which not only, as elsewhere, lighted torches are extinguished, but in which, differently to all others, the extinguished torches are lighted. Such are the fountains of our Saviour; his wounds, in which the passion of lust is extinguished and the fire of charity is enkindled."[1]

St Frances of Rome one day saw "the Lamb of God and flocks of little lambs who gambolled before him whilst humbly paying him reverence. Then a voice made itself heard: 'If anyone is thirsty, let him come and drink.' And the divine Lamb offered his breast to the little lambs, inviting them to come and drink there from the great wound with which it was wounded. And the lambs came gently running." The devout servant of God was also conducted to it. In the wound she saw a deep ocean of infinite light, and, not content with drinking [therefrom], she would have wished, if it had been permitted to her, to plunge into it altogether. But she was prevented from doing this without knowing by whom . . . and she heard a voice which said: "I am that love which cries in a loud voice: 'If anyone is thirsty, let him come, and let him drink'; those who come I will satisfy them, and I have opened my Heart to give them shelter therein."[2] In another place the Saint's biographer tells us: "One day that she was drinking with avidity from the wound of the breast . . . she saw the Heart of the Saviour injured on one side (*ex uno latere*) by the lance.[3] Another day she had a similar vision: "In the wounded side there seemed to be an ocean of infinite sweetness . . . and she heard a very gentle voice saying: 'I am the faithful love that places the soul in the truth. . . . And from my wounds issues such dazzling light that from it she becomes all on fire with love. And when she is thus inflamed I transform her, and she commits herself entirely, in my Heart, unto my will; there she finds an abyss of love and of sweetness.'"[4] We see how near we are here to the Sacred Heart. Sometimes we even touch it. But let us take note, it is the wound of the side that is the centre of all; all the details are arranged with reference to it, even those in which the Heart is mentioned. In Margaret Mary it will be the

[1] *De casto connubio,* chap. viii, n. 2; *Œuvres,* Lyons 1678, p. 155; according to Franciosi, col. 273.

[2] *Life,* written by her confessor, Bk. II, Vision 8, n. 15-16; *Acta sanctorum,* vol. viii (March, vol. ii), *ad diem* 9, p. 108; in Franciosi, col. 267.

[3] *loc. cit.*, n. 17, p. 108; Franciosi, *loc. cit.*

[4] *ibid.*, vision 14, n. 32, p. 112; Franciosi, 269.

contrary; the details will often be almost the same, but it is the Heart that will be in the centre.

In a vision of Blessed Jane of Valois (1464-1505) the object is more the heart as a symbol. One day, "rapt in an ecstasy, she saw Christ and his Mother, who offered her . . . two hearts. Wishing to offer her own heart as Christ had asked her for it, she put her hand into her breast, and not finding it, she was quite astonished, while the most sweet Jesus smiled upon her tenderly. It is no wonder," adds her biographer, "that she did not find it [her heart], for, united by love to the Heart of Christ, it lived therein more than in her own body."[1]

vii

Remarks and Conclusions

Number of facts—The general trend of ideas and movements becomes visible—Numerous texts—Centres of influence—The Carthusian monastery at Cologne.

Is it possible to draw from this long review and examination any general conclusion with regard to the history of our devotion? It may be so. But here I shall only draw attention to some definite features. First of all, we have proved how much the devotion had spread. We find it everywhere, and it must be remembered that we have not given all the facts. How many more could we not have pointed out? Every day we are finding more. And how many will remain for ever unknown; not to mention the numerous instances in which devotion to the Heart is blended with that to the wound of the side in such a way that one could not be sufficiently clearly distinguished from the other? Another thing has become plain to us. There are not only scattered facts; there are

[1] *Vie,* chap. iii, n. 8; *Acta sanctorum*, vol. iv (February, vol. i), *ad diem* 4, p. 583; in Franciosi, col. 290. In a picture painted in 1604 by Jean Boucher for the centenary of Bl. Jane of Valois, and now in the museum at Bourges, is a representation of the ecstasy mentioned in the text. On the left of the picture the Blessed Virgin is seen in heaven, with the angels hovering near her; with her left hand she points to a wounded heart surmounted by a cross and surrounded by love-knots (as St Margaret Mary calls them); on the right St Joseph, with lilies at his knees, is looking at this divine Heart and praying. At the top of the picture the eternal Father is seen in a cloud; at the foot, on the right, is Blessed Jane on earth, in ecstasy before this vision; on her left is the Abbé of St Sulpice. The Religious of the Annunciation of Boulogne, now at Dover, have a similar painting, but here she is in heaven in the company of the Blessed Virgin, St Catherine and St Laurence. This picture represents a vision of Bl. Gabriel Maria, a Franciscan who was Bl. Jane's confessor. I am indebted for these particulars, together with photographs of the two pictures, to the kindness of the learned Comte de Place, so well known for his zeal in propagating devotion to the Sacred Heart and to Bl. Jane of Valois.

currents of ideas, of movements that become visible, centres of influence, guiding lines. Whilst guarding against hasty generalizations, we are able to point out some characteristics. There was a general fund of ideas easily recognizable. First, the symbolism of the wounds, and particularly of the wound in the side, whence issue with the sacraments all God's graces, whence we draw all that we need, in which we find a refuge and can rest. Now the wound of the side is understood, at least from the beginning of the twelfth century, as being also the wound of the Heart, *vulnus lateris et cordis*. The idea was also general that the beloved Disciple, whilst reposing on the breast of Jesus, had drank from the fountains of the Saviour, *de fontibus Salvatoris,* the divine love, the divine virtues and secrets. Now in the domain of symbolism *breast* and *heart* (*pectus, cor*) were easily confused in designating the interior of Jesus, the secrets of his love, what we call the heart. And although the word in the Gospel—*pectus* —was the most used, the word *cor* also is found. Already St Augustine had said that John's rest on the breast of Jesus signified that he had drunk of the most sublime secrets in the depths of the divine Heart—*de intimo ejus corde.*[1] These texts and the others pointed out in Chapter I, § 1 and § 2, as being full of the devotion to the Sacred Heart, were current and generally used; from them, therefore, everywhere spread the ideas whence resulted naturally, as the fruit of loving meditation, this devotion.

Afterwards, when it began to be expressed in precise terms, the texts in which it was mentioned were noted, copied and made use of in many ways. Some examples may be useful. St Bernard, in his sixty-first sermon on the *Canticle of Canticles,* wrote an admirable page on the wounds of Christ, and more especially the wound of the side, containing some lines turned directly on the Heart.[2] The compilers recapitulated the whole of this development with some points taken from the sermon following or from somewhere else, with, perhaps, some additions or adaptations. It was inserted in the collection which, attributed to St Augustine under the title of *Manuale,* has had such a vogue, and still affords spiritual sustenance to pious souls.[3] We also find these passages from St Bernard inserted in another compilation on the soul—*Libri de anima*—which was circulated under the name of Hugh of St Victor;[4] they were inserted in other contexts as well, and preachers and ascetics culled them sometimes from one source, sometimes from another. In the *Exercitia de vita et*

[1] *In Joan.,* tract. 18, n. 1; *P.L.*, 35, 1536.
[2] We have translated them already in this work: *Patet arcanum cordis per foramina corporis,* etc.
[3] *P.L.*, vol. xl, cols. 960 and 961. Here Appendix II, n. 5.
[4] *P.L.*, vol. clxxvii, col. 181. Here Appendix II, n. 5.

passione Salvatoris nostri[1] they are quoted as being either from Bernard or Augustine. Ludolph the Carthusian quotes them also,[2] and after him how many others have done the same?

Many texts less striking and by authors not so well known passed from hand to hand, from one collection to another, and were spoken of by everyone. I have already said that Harphius the Franciscan copied from Ludolph the Carthusian, unless, indeed, both of them copied from a third writer.

It is very surprising to find in St Bernardine of Siena a long development by Blessed Simon of Cascia on the wound of the side and the Sacred Heart. A page from Dominic of Treves was inserted in the *Militia christiana* of Lanspergius, which we have already quoted.[3]

Facts also as well as texts spread from place to place, from person to person, and had their influence on the devotion, an influence which extended even to phenomena of the mystical order. And what of the intercourse between persons? St Lutgarde went from the Benedictines to the Cistercians; St Frances of Rome, after having been for a long time under Franciscan direction, joined the Olivetans; Ludolph the Carthusian was at first a Dominican. How many were these ties, sometimes invisible, but still inevitable!

We can even discern certain centres of communication, and some zones of influence. Of these the Carthusian Monastery of Cologne in particular is to be noted. In the next chapter we shall enter fully into details; for the present we give a few characteristic points. It was there that Bloemenvenna had translated Harphius, the Franciscan mystic; there Lanspergius translated the writings of the Benedictine mystics, St Mechtilde and St Gertrude; Surius did the same for Suso and Tauler, the Dominican mystics, not to speak of Ruysbroeck and the lives of many other Saints or holy mystics. It was there that Bruno Loër, a little later, re-edited the mystical works of Harphius and dedicated them to Ignatius of Loyola. Van Esch (Eschius), who himself had great devotion to the Heart of Jesus, had intimate relations with Lanspergius and the Carthusians of Cologne, to whom he introduced Surius, one of his pupils. Another disciple of the same master, Peter Canisius, fellow-student and friend of Surius, was also an

[1] See the passage in Franciosi, col. 246. We find in the same place another passage, ascribed to St Augustine, in which there is also question of the Sacred Heart. In it it is our Lord who speaks, and, having reminded man of his favours and his love, invites him at the end to love him: *Denique cor meum tibi patefeci, potum tibi praebens ipsum roseum sanguinem cordis mei.*

[2] See Franciosi, col. 251.

[3] I am unable to say whether it was inserted by the editor or by the translator.

intimate friend of the Carthusians. He had published in 1543 an edition of Tauler in the original German text, which served as the foundation for the translation made by Surius.[1] It was in his relation with his pious master and his friends that Canisius acquired that tender devotion to the Heart of Jesus which caused him to become one of St Margaret Mary's precursors. Finally, in 1541, the Carthusians published with Jaspar Gennepaeus a small volume of eighty-eight pages, entitled *Hortulus devotionis,* a collection of prayers and pious practices in which there is continual reference to the Sacred Heart. In these prayers, in atonement for the sins of the heart, the Heart of Jesus is offered to God. There are also a number of exercises in honour of the five wounds. The prayers to the wound of the heart—this is the expression always employed—are particularly pious and touching.

On the other hand, Louis of Blois watched this pious movement attentively. He knew and made use of the writings of Lanspergius; he was full of those of Tauler; he quotes Harphius and Ruysbroeck; he finds treasures in the mystics of Helfta. His devotion to the Sacred Heart is enriched with that of the past.[2]

It would take too much time to specify further; on many points at the present stage of our knowledge it would be rash to do so. The information already given suffices to afford some idea not only of how much the devotion had spread towards the end of the fifteenth century and in the beginning of the sixteenth, but also by what means and in what manner it had spread, and how, whilst still remaining a private devotion, it was tending more and more to become public property. We shall now see it acquiring substance, putting on a body, so to speak, as a distinct devotion and with practices peculiar to itself.

[1] That "certain Peter Noviomagus" of whom Fr. Noël speaks in his *Introduction* to his French translation of Tauler, vol. i, p. 87, is no other than Canisius, who was born at Nimeguen. Fr. Noël points this out in the subsequent volumes.

[2] For many of these details, see Dom Boutrais, pp. 44-50; some of the others are taken from Hurter, *Nomenclator litterarius,* vol. iv, Innsbruck 1899, where they are given under the names of Harphius, Tauler, Suso and, in vol. i, 1892, under the names of Blosius and of Surius.

CHAPTER III

FIRST INCREASE OF THE DEVOTION

(SIXTEENTH CENTURY)

FROM the lengthy investigation of the collected facts and MSS. in the preceding chapter we see plainly that towards the close of the Middle Ages and in the time of the Renaissance there had been a great increase in devotion to the Sacred Heart. We have even been able to trace, though not clearly, some of the sources of this increase, some of the centres whence the devotion spread. We have also ascertained that already, even then, there existed in connection with it certain fixed exercises and practices. The writings of St Mechtilde and St Gertrude, of Tauler, Dominic of Treves, B. Battista Varani and others prove this fact. But in the second half of the fifteenth and the first half of the sixteenth century it seems that it showed a tendency to development, to organization as a distinct devotion, to expansion in special practices peculiar to itself. It is no longer a matter of personal relations between Jesus and the soul; it becomes in a manner objective. Henceforth we have a devotion set before us with its own particular exercises, the excellence of which is extolled and the practice of which is advised. It passes, so to speak, from the domain of mysticism to that of Christian asceticism. A Carthusian of Cologne, Lanspergius, and a Benedictine, Louis of Blois, had apparently the greatest part in this first development of the devotion. But to these names others can be added of those who before or afterwards contributed to its increase. Other influences, too, can be shown to have been at work.

Let us begin with two beautiful texts which will serve to bridge the transition from the preceding chapter to the present one.

i

DENMARK AND BAVARIA

The MS. of Mariebo—The Bavarian priest.

In a prayer-book written in 1497 for the Abbess of Mariebo, in Denmark, we find the following prayer to the Heart of Jesus: "Hail, venerable Heart of Jesus Christ! I pray to thee, O bountiful (*blühendes*) and loving Heart of Jesus Christ whence flows, has flowed, will for ever flow, all good, all joy, all happiness. I salute thee, holy Heart of Jesus, who canst illumine my dark and frozen heart; strengthen it and confirm

it in thy love and fear that I may absolutely love and fear thee [and] worthily praise thee in eternity. Amen."[1]

In 1510 a priest in Munich composed a collection of prayers and meditations on the life and sufferings of our Lord Jesus Christ, in which there is a beautiful exercise of devotion to the Sacred Heart. It is in a meditation (No. 52) on the wound in the side. The ideas are the traditional ones of the symbolism of the blood and water. But everywhere the thought of the Heart finds expression. "The soldier's lance . . . has struck thy Heart, so good and tender, has opened the blessed and living fountain of thy blood." Here follow some beautiful developments on the virtue of the redeeming blood, the purifying water; on the symbolism of the Church issuing from the side of Christ like Eve from the side of Adam; on that wound, still more venerable than the others. "Whoever," adds the pious author, "drinks from the sacred and divine fountain of this wide wound, were it but one drop of holy love, such a one forgets at once his sorrows and his sufferings. . . . Come, come then, my poor soul, penetrate into the right side of thy crucified Master. Through the open wound enter into the most loving Heart of Christ, who in his immense love has allowed himself to be transpierced. In the crevices of this rock seek a refuge against the anxieties and the tumult of the world. Penetrate, then, faithful soul, into this sublime Heart, into this hidden Heart, into this mysterious Heart, into this divine Heart that is opened so wide before thee; enter into this Heart, soul blessed by God. Why hesitate so long? Before thee is open the source of life, the way of salvation, the celestial fountain, whence flow the precious waters which comfort and make happy. Here is the city of refuge against the attacks of the evil spirit; here is the inviolable shelter from the wrath of the Judge who is to come. Here is the inexhaustible fountain of divine grace. . . . Here is the fountain that divine omnipotence has caused to gush forth in the middle of the earthly Paradise. Drink, then, Christian soul, at this pure fountain of the Saviour one little drop of divine love. . . ." What follows refers still more directly to the Heart. "Through this sacred wound, O Christian, penetrate even to the inmost depths of thy Saviour.

[1] *Volksthümliche Andachtsübungen der Dänen beim Ausgange des Mittelalters*, article by P. W. Schmitz, S.J., in *Stimmen aus Maria-Laach*, August, 1891, vol. xli, pp. 191, 192. Fr. Schmitz does not give the original text. The MS. to which he refers is in the Royal Library of Copenhagen, in the Thott collection, n. 553. The prayer is, I think, on p. 32, but the reference is not exact enough. The MS. contains, Fr. Schmitz tells us, a great selection of prayers, full of unction, particularly to the soul of Christ, to his Holy Face, to his Five Wounds, to the Wound of the Side, to the Heart of Mary. I am indebted for the information regarding this article to the courtesy of M. P. Bernard.

He invites thee to abide in him, he even exacts it. His whole desire is that thy heart should be henceforth but one with his. 'My child,' he says to thee, 'give me thy heart.' Thy heart, dost thou rightly understand? and not anything else; thy heart, that is the finest present that thou canst make him. . . . If thy Saviour has willed that his side should be opened so wide and his Heart so deeply wounded, it is that . . . thou mayst enter freely into the Heart of thy Beloved, and taste how sweet and pleasant it is thus to dwell in the inmost sanctuary of the Heart of thy God. Thus will union so close and indissoluble be effected that henceforth in the simplicity of thy heart thou wilt accomplish all things for the greater glory of the Lord Jesus; thou wilt seek in all things his divine will, and wilt live entirely dependent upon him. Where canst thou find a dwelling more secure, more tranquil rest, sweeter sleep than in the sacred wounds of Christ Jesus? Where canst thou find greater wisdom, instructions more profitable for spiritual progress, than in the inmost depths of the Heart of the divine Crucified One, whence flow the vivifying waters of grace? Where canst thou more effectually drive away tepidity, and inflame thy heart with divine love: where canst thou more easily find the remedy for all thy wounds and perfect recollection than in the Heart of Christ? Nothing on earth could so inflame, so irresistibly attract the human heart, as the infinite love of Christ on the cross. My Beloved has been wounded and transpierced that I may freely penetrate into the loving Heart of eternal love. . . .

"Christian soul, press closely to the Sacred Heart of thy God. . . . If thou canst, tear thy heart from thy breast and place it in the Heart of thy Master, that he may keep it and rule over it, protecting it from all the seductions of creatures and the ravages of sin.

"Open thy heart also to him, to thy Master, to Jesus. Confide to him thy whole heart unreservedly, with all its desires, all its intentions and all its repugnances. One heart and one soul only with Jesus, perfect conformity of views and sentiments in all things, absolute submission to his sovereign will, everywhere and always. Thus thou wilt possess sweet peace, and thou wilt have thy dwelling-place in him. . . ."

The prayer that these considerations and these exhortations cause to rise from the heart is in itself wholly in accord with the meaning and the spirit of the devotion to the Sacred Heart. "Most sweet Lord Jesus, source of interior joy, thou who dwellest in the hearts that love thee and are devoted to thee. . . . Thou hast willed that the lance should open thy sacred side. Let me enter, I implore thee, into that unfathomable abyss of mercy; let me penetrate through this wound

into the inner sanctuary of thy most lovable Heart, that thus my heart may be united to thy Heart in an indestructible love, that it may be inflamed with love for thee, that thou mayst dwell in me and I in thee, and that this union may last eternally. Wound my heart with the pentrating rays of thy sovereign love; wound it deeply, this heart so cowardly and so cold; transpierce it right through, so that, thanks to this salutary wound, my soul may recover perfect health, and that henceforth no love may take possession of my heart, and that I may not seek nor find any joy or consolation but in thee alone. May my heart be open to thee alone, O Jesus; may it be closed to the world and to Satan, and may it be protected against their attacks by the sign of thy most holy cross. Amen."[1]

ii

Lanspergius and Louis of Blois

An objective devotion—Practices and prayers—From mysticism to asceticism.

These prayers and exercises, of which no doubt manifold examples could easily be given, were preparing the way for a fresh advance in the devotion. As yet it was not an organized devotion, if I may say so, having a permanent and distinct existence and its own special practices. This organization, by the impulse of its own life, was in course of formation. It was aided in this development chiefly by two men—the devout Lanspergius, of the Cologne Monastery—John the Just (*Gerecht*), of Landsberg, in Bavaria, who died in 1539—and the pious Louis of Blois (Blosius), Benedictine Abbot of Liessies, in Hainault, who died 1566.

Lanspergius was the first to come to its aid, and seems to have done more. His influence made itself felt by Louis of Blois himself, who knew him and who quotes from him; but the last-named also did much to popularize and propagate some practices destined to become widespread. As presented by both, the devotion is an excellent exercise of the ascetic life, and to make it easy to us we are given a number of practices or prayers.

The writings of Lanspergius are fuller and more varied. He gives us some admirable models of prayers and affections to the Sacred Heart. He is one of the first to speak of pictures of this Heart. For the details I refer the reader to Dom Boutrais. But some lines at least must be quoted here in

[1] From the *Bulletin de l'Œuvre du Vœu national,* October 2, 1896, vol. xxi, n. 19, pp. 856-858. It is to be regretted that the *Bulletin* gives no exact information about the book whence it is taken. We are only told that it was published in 1887. Franciosi has reproduced the text in the *Bulletin,* cols. 337-340, transcribing incorrectly the already very insufficient notes in the *Bulletin.*

order to show with what persuasive piety he recommends the devotion so dear to him, that for him is devotion to Jesus "overflowing with love and mercy," and how he seeks a stimulus in the sensible image of the Heart. Here are some words written by him to a novice:

"Strive to honour the Heart of the most tender Jesus Christ our Lord, which is wholly filled with love and with mercy. Be devout in paying it reverence often; kiss it, enter into it in spirit. Make your requests and offer your exercises through it. It is the depository—*apotheca*—of all graces, the door by which we go to God and God comes to us. Therefore have an image of the divine Heart or of the five wounds, or of Jesus all bleeding or all wounded; put it in some place where you often pass, that it may remind you of your practice and your exercise of the love of God. . . . At sight of this . . . raise your heart to God, and in spirit, without sound of words, silently speak to him, desiring that your heart may be purified, and that your heart and your will may be united to the Heart of Christ and his divine will. You may also, if your devotion urges you to do so, kiss this picture—I mean of the Heart of Jesus—as if it were the real and divine Heart of Jesus that you were pressing to your lips, desiring to imprint on it your heart, to plunge therein your spirit, to be absorbed therein, presenting yourself to draw from his gracious Heart into yours his spirit, his graces, his virtues, all that his immensity contains that is salutary for you. For the Heart of the Lord overflows with all this. It is therefore profitable and very pious to honour devoutly the Heart of the Lord Jesus. Have recourse to it in all necessities, draw from it consolation and help of every kind. If all hearts abandon you and deceive you, be without fear; this most faithful Heart will neither deceive you nor forsake you."[1]

To this counsel must be added, if only as a specimen, some extracts from the pious aspirations that he proposes to us. "O most lovable Jesus, when wilt thou take away my sin-

[1] *Pharetra divini amoris,* Bk. I, Part V; *Exercitium ad piissimum Cor Jesu,* p. 196, Montreuil 1892; complete according to the Paris edition, 1576, and according to the letter quoted in the *Mois du Sacré-Cœur de Jésus par d'anciens auteurs chartreux,* p. 361, Montreuil 1886. The last phrase is almost word for word in Dominic of Treves. For the smaller details of expression it is difficult to have the exact text of Lanspergius, so much has it been retouched. The edition of the *Pharetra,* Montreuil 1892, differs very much from that of Paris 1576, which is given as the first edition—*nunc primum typis excusa*—and is probably a simple reprint of the first edition that must have appeared at Cologne; the arrangement of the contents is quite different; the prayers and exercises are not always the same. In the edition of 1892 there are more prayers and exercises, but some of the most valuable of these are wanting, and some of the practical information that made the *Pharetra* an excellent manual for the spiritual life. Could they have been afraid of giving a pretext for accusations of quietism?

stained heart and give me thy Heart? When will my heart be fragrant with the odour of thy virtues, wholly inflamed with the love of heavenly things? Ah! most sweet Jesus, shut up my heart in thy Heart, dwell therein all alone, be thou its sole Master. May my heart be exalted and adorned with the sublimity of thy Heart. Imprint, I beg of thee, on my heart all the wounds of thy wounded Heart, that so I may read therein unceasingly the immense love of thy Heart for me, and its intense sufferings."[1] Let us also add to this beautiful prayer one of those that make us best grasp to the life and in action the devotion to the Sacred Heart:

"O Heart so noble, so good, so sweet, of my faithful Friend Jesus Christ, my God and my Lord, draw, absorb into thee, I beg of thee, my heart, all my thoughts, all my affections, all the powers of my soul, and all my senses, all that is in me, all that I am, and all that I can do, that I may live only for thy glory and according to thy most holy will.

"O most merciful Jesus, into thy Heart I commit myself, I abandon myself entirely. I implore thee, God of goodness, take away from me my corrupt heart that is without piety, without gratitude, and give me thy divine Heart, or make my heart like unto thy Heart, mould it as thou wilt.

"Ah! Lord my God, my Saviour and my Redeemer, take away my sins and all that displeases thee in me; all that is pleasing to thee, pour into me from thy most holy Heart. Change me and take entire possession of me. May I live but to please Thee, all-holy God, and to love thee. Grant that my heart may be united to thy Heart, my will to thy will. May I never wish for anything, may I never will anything but what thou willest and what is pleasing to thee. May I love thee, O sweet Jesus my God, with my whole heart, in all and above all. Amen."[2]

I do not think that even at the present day there could be anything more pious in honour of the Sacred Heart, anything more touching than these prayers and aspirations of Lanspergius. They are, indeed, shafts of love.

Louis of Blois counsels us in the temptations, the afflictions, the miseries of life, to take refuge, through the open wound of his side, in the Heart of Jesus, that we may find therein strength and mercy, that we may draw from it consolation and joy.[3] He unceasingly recommends us "to offer our good works to the most sweet and most Sacred Heart

[1] *loc. cit.*, p. 197.

[2] *Pharetra*, *loc. cit.*, p. 198. With this difference—that the last paragraph occurs before the first—I have followed the old order. Many other texts in Franciosi, 294-301.

[3] *Margaritum spirituale*, pars 3, chap. xix, *Opera*, Ingolstadt edition, 1726, p. 403. The words are those of Tauler's *Exercitia*. I have before me, for this fourth edition, *D. Ludovici Blosii . . . Opera . . . accurate recognita*, Cologne 1615; see pp. 604-607.

of Jesus Christ that he may purify them and make them perfect."[1] For this he has some very beautiful formulas, as, for example: "I offer thee, O heavenly Father, the burning love and the ardent desires of the Heart of Jesus, thy well-beloved Son, to supply for the dryness and coldness of my miserable heart."[2] He has some exquisitely tender words to salute the Heart: "Hail, Heart most loving, most sweet (*mellitissimum*), wounded for me; hail, incomparable treasury (*gazophylacium*) of all good and of all blessing; I pray thee (*eia*) be for me a pleasant shelter (*umbraculum*) at death, and after death my eternal dwelling-place."[3] He recommends us to appropriate to the intentions of the Sacred Heart our own and to offer all our prayers, actions and sufferings in union with it for the glory of God and the welfare of his Church.[4] This is the practice that the *Apostleship of Prayer* was one day to popularize throughout the world.

iii

Influence of Lanspergius and of the Carthusians

Eschius and Canisius—The Carthusians

In the organization and propagation of our devotion, Lanspergius and Louis of Blois seem to have had quite a special role. By their writings they caused it to be known and practised in far-away places. Together with Lanspergius, and at least partly owing to his influence, it was practised by Eschius, by Canisius, and by the Carthusians.

Eschius, or Van Esch (1507-1578), the master of Peter Canisius and Surius, was a friend of Lanspergius and of the Carthusians at Cologne. He has given us some very touching exercises of devotion to the Sacred Heart, amongst them the following:

"O most sweet Lord Jesus Christ, I implore thee through the ardent love of thy divine Heart, through thy human Heart that was transpierced, and through its agony, let my heart be imprinted on thy transpierced Heart, and fill it with the perfect charity that will eradicate within me all personal love for myself and for creatures. Let the shaft of thy ardent love wound and inflame me so that I may love thee perfectly with my whole soul, with my whole mind and with all my strength, purely, because of thy goodness, without any expectation of reward or return. May I for love of thee give up much, suffer

[1] *Conclave animae fidelis,* pars 1; *Speculum spirituale,* chap. vii, 4, n. 4; *l.c.,* p. 450; edition of 1615, p. 59.

[2] *Conclave,* pars 4; *Scriniolum,* § 5, *l. c.,* p. 507; ed. 1615, p. 135.

[3] *Institutio spiritualis,* Appendix III, endologia 6, p. 272; ed. 1615, p. 473.

[4] *Institutio spiritualis,* chap. ix, p. 253; ed. 1615, p. 447. For fuller details, see Franciosi, cols. 310-312.

and labour much, without ever relaxing my efforts. May I by my boundless and burning desire, by my prayers, attain perfect renunciation of myself and loving union with thee, may I unceasingly long for thee, call upon thee and knock at thy door. May I think of thee, speak of thee, hunger and thirst for thee, seek thee and find thee, until, wholly transformed into thee, I become one sole spirit with thee, I ever in thee and thou in me. Grant me also that I may love with the same love my neighbour, in thee and for thee, as myself."[1]

Another prayer of Eschius is not less touching: "To enter through the Heart even unto the wounds and the divinity of Jesus, to hide therein from distractions and temptations of every kind." "Lord Jesus Christ crucified for sinners, receive this sinner who seeks shelter with thee, and protect me under the shadow of thy wings that thou dost spread wide upon the cross, in the arms of thy love. May there go forth from thy sacred wounds and fall on me some rays of humility, of poverty, of obedience, of patience and of charity. From the wound of thy Heart and thy side—that is, from the wound of thy love—wound my heart, transpierce it that I may be really consumed with love and that I may languish in the desires of my soul (*in desiderio animae*), and that, illumined with the light of thy death, I may really understand the pain and the suffering that thou hast endured in thy hands and thy feet, in thy head, thy body, in thy Heart and in thy soul."[2]

From Eschius we cannot separate his disciple, Blessed Peter Canisius (1521-1597)—like himself the intimate friend of the Carthusians at Cologne—who after he became a Jesuit retained grateful memories of his saintly master and of the days of his pious youth. On the day that he made his solemn vows in the Vatican Basilica in Rome at the hands of St Ignatius, and was quite overcome almost at the very moment of pronouncing them with a profound sentiment of his misery and poverty, it pleased the Sacred Heart to supply in full for all. "You opened to me at that moment," he says to Jesus in his *Memorial,* "the Heart of your sacred body, and it seemed to me that I saw it quite close to me and you told me to drink from that fountain, in that manner inviting me to draw the waters of my salvation from your fountains, O my Saviour. And I myself desired so ardently that there came to me from it floods of faith, hope and charity. . . . And

[1] *Exercitium cruciforme ad Vulnera Domini Jesu; Exercitium VII in orationis formulam practice redactum . . . Ad cor Jesu;* in the appendix to Tauler's *Exercitia,* Lyons 1556, pp. 496-497; Latin text in Franciosi, 320. To his translation of Tauler's *Exercitia* Fr. Talon has added some of the *Exercitia* of Eschius; see above, chap. ii, § 4. The passage translated here is on p. 479.

[2] *Margarita evangelica,* Bk. IV (Appendix), chap. vi, 2nd Latin edition, Dilingae 1610, translated from a Latin copy kindly given by M. J. Brucker.

when I had ventured to approach your most sweet Heart to quench my thirst, you promised me a robe woven in three parts."[1]

In his *Memorial* there are very many other traces of his devotion to the Sacred Heart.

In a MS. written by himself, amongst other prayers that he had composed or collected, we find a *Prayer to salute the Heart of Christ in the morning,* which is the very same as St Mechtilde's: "I praise thee, I bless thee, I glorify and I salute thee, O most sweet and most kind Heart of Jesus Christ, my faithful Friend, returning thanks to thee for having watched over me during the night, and for rendering unceasing praise and thanksgiving unto God the Father for me, and fulfilling for me all the duties I owe to him. And now, O my only Friend, I offer thee my heart as a rose of spring-time, the beauty of which all day long attracts thine eyes, and the perfume of which delights thy divine Heart."[2] There is also an equally pious evening prayer to be said before retiring to rest, in which he unites himself to the gratitude, the source of which all the Saints find in the Sacred Heart for their praises of God, and in the same way with the spirit of prayer that has "flowed from the divine Heart upon all the Saints."[3] In the same *Memorial* he wrote: "The Heart of Jesus burns with such love for us that this Son of God and of the Virgin is ready—what do I say? it is his desire to suffer for you alone all the interior and exterior sorrows that he has suffered for the whole world, rather than permit that you, or one single soul, should be lost."[4]

Finally, in his *Exhortationes domesticae* addressed to his brethren in religion, he recommended them "to unite their will to the Heart of Jesus," "as he has given us his Heart, they should give him theirs;" "that they should imitate the liberality with which he has given to us the blood of his Heart to drink;" "that in union with the gratitude which the Saints draw from the Heart of Jesus, they should return thanks for the gifts they have received;" "that they should make their nest in the crevices of the rock, and that in all temptations they should seek shelter in the lovable Heart of Christ."[5]

The Carthusians of Cologne were not singular in their devotion to the Sacred Heart. Everywhere we meet with other Carthusians not less devout, not less pious in the

[1] *Beati Petri Canisii Epistulae et Acta,* by Otto Braunsberger, vol i, p. 55, Freiburg-im-Breisgau 1896.

[2] *ibid.*, p. 58; cf. *Revelationes mechtildianae*, pars tertia, chap. xvii, p. 217.

[3] *ibid.*, p. 59. Inspired by St Mechtilde, *ibid.*, chap. xxxiv, p. 238.

[4] Otto Braunsberger, *loc. cit.*, p. 59.

[5] *Exhortationes domesticae B. P. Canisii,* edited by Fr. George Schlosser, Ruremonde, 1876, pp. 181 and 435-457. According to Nix (p. 8) and Braunsberger (p. 58).

expression of their devotion. In his *Mois du Sacré-Cœur par d'anciens auteurs Chartreux* Dom Boutrais gives us some beautiful pages from John of Torralba, Prior of Cour-Dieu in 1578; from Antony Volmar, Prior of Astheim, born about 1550; from Dom John Michael de Vesly, forty-fourth General of the Carthusians, who in 1598 published at Lyons a *Manuel d'exercises de piété* for the daily use of the Carthusians, on every page of which there is mention of the Sacred Heart,[1] not to refer here to those that belong to the seventeenth century.

iv

Spain and Italy—Mystics and Ascetics—Various Writers

Luis Garcia—J. B. Anyès—St Peter of Alcantara and St Francis Borgia—Bl. John of Avila—Luis of Granada—St Teresa—St Alphonsus Rodriguez—Balthasar Alvarez—Anne Ponce de Leon—Sancha de Carillo—Vittoria Colonna—St Catherine dei Ricci—St Mary Magdalen dei Pazzi—Ascetic writers, exegetists, theologians—Various facts.

In the history of this development of the devotion Spain merits special mention. In their poems her poets have hymned its praises; her ascetics have made it their rule of life; her writers have treated of it.

In 1456 some Catalonian verses were written for a public joust by Luis Garcia, a priest in Valencia, the title of which tells us that they were "in honour of the most Sacred Heart of our Lord God, Jesus Christ." As they have been lost, we cannot tell exactly what was in this piece.[2] But it remains for us a precious witness, the most ancient of its kind, of Spanish devotion to the Sacred Heart.

At Valencia, at the beginning of 1550, there appeared a kind of Little Office of the Sacred Heart under the title *Septem horae precariae ad Christi cor, perstringentes praecipuos Passionis Domini actus ab ejus captione in sepulturam.* The little book is by J. B. Anyès, a pious and learned Spanish priest, the friend of St Francis Borgia and of St Teresa; it is dedicated to a near relative of St Francis Borgia, who was Abbess of the Monastery of St Clare at Gandia. The whole, with the exception of the prayer, is written in verse. Each little "hour" consists of five verses on the Sacred Heart in connection with a scene of the Passion, followed by a distich forming the versicle and responsory. It is extremely pious and is quite on the lines of the devotion. To enable readers to form an idea of it, we give the verses of the *Ad Matutinum:*

[1] See Dom Boutrais, *Lanspergius,* p. 185.

[2] According to Fr. Fita, *Apuntes para formar una biblioteca hispano-americana del Sagrado Corazón de Jesus,* Barcelona 1874.

Cordis pura tui puro praeconia corde
Da modulis celebrare piis mihi, dulcis Iesu;
Corde ut agone tuo tecum certemus amaro,
Vincti et amore simul tua vincula dura feramus,
Atque alapas animo, verbera, sputa, pio.

V Cor mundum da, Christe, pii da flumina fletus.
R Plangamus poenas corde animoque tuas.

Oremus. Bonorum omnium largitor Deus, qui omnes thesauros tuos in cordis Filii tui, Domini nostri Jesu Christi, arca recondisti, ut in cruce militis aperta lancea eos in pauperes miseros liberalis effunderes: quaesumus, ut cordibus nostris ita illos recondas, ut vitae et mortis ejusdem Filii tui semper memores, digni efficiamur gloria resurrectionis. Per eumdem. . . .

The final prayer after Compline, entitled *Commendatio,* is as follows:

Cordis diva tui cecini praeconia, Christe,
Pleni divitiis deitatis: lucis, amoris,
Flaminis et vitae. Toto fac corde animoque
Te deamem, cupiam, quaeram, inveniam, teneamque
Post mortem ut caelo te super astra fruar.[1]

The great Spanish mystics or ascetics did not take any conspicuous part in the spread of the devotion. At the same time they were not unmindful of it. Passing over St Peter of Alcantara (1499-1562) and St Francis Borgia (1506-1566), with whom devotion to the Sacred Heart of Jesus had not yet been separated, or at least very slightly, from devotion to the wound of the side, we can point out some specific cases and texts in which, although attention is chiefly directed to the wound of the side, yet at the same time the Heart is distinguished from the wound "that his love far more than the cruel point of a lance gave him."[2]

[1] Text in Nilles, vol. ii, p. 221-223; French text and translation in *Petite anthologie du Sacré-Cœur de Jésus,* by Fr. de Franciosi, Tournai 1903, pp. 9-13.

[2] The words are from St Peter of Alcantara, in the *Traité de l'Oraison,* Part I, chap. iv, *For Saturday,* Migne edition, *Œuvres de Sainte Thérèse,* etc., vol. iii, p. 332. *Cf.* trans. Bouix, 1862, p. 148. In this same place the heart is mentioned: "May God preserve thee, precious wound of the side that dost wound pious hearts, rose of ineffable beauty, ruby of priceless value, entrance to the Heart of Jesus Christ, proof of his love and pledge of eternal life." In the beginning of the chapter the saintly author shows us how to meditate on the Passion, recommends us to dwell on the interior sufferings, those of the soul; but he does not mention the Heart. We meet again with the words quoted in the text in Luis of Granada, *De l'Oraison et de la considération,* Part I, chap. ii; *Pour le Samedi; Œuvres complètes,* translated by Bareille, Paris 1863, vol. ii, p. 83. The two passages are identical. See Franciosi, col. 309 and col. 325. Concerning the points of resemblance between the two works, for the present state of the question, see Villien, *Pierre d'Alcantara ou Louis de Grenade?* in the *Revue du clergé français,* vol. lxxxii, pp. 65-69 (April, 1915). In cols. 315-316 Franciosi gives St Francis Borgia's beautiful prayer to the wound in the side.

We begin with Blessed John of Avila.

Blessed John of Avila († 1569) in his writings does not mention the Sacred Heart as often as Louis of Blois, Lanspergius and St Francis de Sales have done. We are even surprised, occasionally, at seeing how near he comes to it, if one may say so, without perceiving it.[1] At other times, however, he does observe it and speak of it. At such times, he pauses like a true client of the Sacred Heart, and without giving any theory or explanation, sets before us the devotion in action. When explaining how to meditate on our Lord's life, he writes: "Reflect on . . . what he suffers . . . and listen . . . to every word that falls from his lips. . . . But above all, fix the eyes of your soul on his Sacred Heart with a very lively yet calm feeling, that you may see how far the love with which it burns for all men surpasses his visible exterior sufferings, although they are as inconceivable as the heavens are above the earth."[2] He teaches us, then, how to enter "into the holy of holies" by meditating on "the Heart of Jesus Christ, who is not only holy, but holiness itself."

"For," he continues, "as if not satisfied with suffering exteriorly, he has loved us from the depths of his Heart. Hence it must not suffice you to reflect on and to imitate what he has suffered exteriorly; you should also enter into his Heart to meditate on and to imitate the sufferings that are endured therein." In these words we have devotion to the Sacred Heart in its very essence. What follows is still more expressive: "To render this more easy to us, he has permitted that after his death a stroke from a lance should pierce his side in order to open to us a door by which we might enter into that Heart and see therein and admire the marvels of which it is full." Having once entered into this Heart, he makes us meditate lovingly on the love of Jesus in his sufferings and on the riches of his divine Heart. "All that Jesus has done in our favour is marvellous, and what he has suffered is still more so. But if we reflect on his sentiments for us in the greatest of his sufferings, how could we help forgetting all the rest, how could we prevent ourselves from crying out: 'Lord, who is like unto thee?' Then, my daughter, when you in spirit see them binding him with cords, giving him blows, striking him, crowning him with thorns, fastening him with nails to a cross, when you see him suffering death, beg of him to give you

[1] Thus, in his *Discours de l'amour de Dieu,* chaps. iv and v, he dwells on the love of Jesus dying for us on the cross, on the wounds made by the crown of thorns and by the nails, but he says nothing about the wound in the side. *Œuvres du B. Jean d'Avila,* Arnauld d'Andilly, Paris 1673, pp. 494-497.

[2] Treatise, *Audi filia,* chap. lxxiv, p. 674. I have compared the translation with the Spanish text, *Obras del Ven. Maestro Juan de Avila,* Madrid 1759, vol. iv, pp. 10, 32, 33. It is not literal, but all that is essential is retained.

grace to understand how it can happen that, being as he is, all-powerful, he allows himself to be treated in such a manner; and St John will answer you that it is because he has loved us and has willed to wash us in his blood. Reflect well on these words, imprint them on your heart, and meditate and dwell upon the excessiveness of such love."[1] Here follow devout reflections on that love so generous and disinterested. All this is quite in the vein of devotion to the Sacred Heart.

The Venerable Luis of Granada, O.P. (1505-1588), expresses himself in somewhat the same terms as Blessed John of Avila, except, perhaps, that he voices even more the traditional ideas and that he repeats the terms in which these are usually expressed: "Our Lord, by the divine decrees, has willed that his side should be opened with a lance, to make us understand that it was through the opening of his wounds that we should enter into his Heart and into the secrets of his divinity."[2] After the passage just quoted, in speaking of St Peter of Alcantara (text and note), in which the Heart is expressly mentioned, he says in another place, with reference to the wound of the side: "Open to me, Lord, open to me this door, receive my heart into this delightful dwelling, and through it grant me a free entrance into the inmost depths of thy Sacred Heart (*a las entranas de tu amor*). Let me quench my thirst at this delectable fountain; let me be purified in this holy water. Let me be inebriated with this precious nectar. Permit my soul to fall asleep in thy divine Heart (*en este pecho sagrado*), and therein I shall forget all vain worldly cares."[3] In the *Memorial,* treatise v, chap. iv, n. 8, there is another prayer to Jesus, to be said whilst considering his pierced side: "I thank thee, O sweet Jesus, who hast willed that thy most sweet Heart (*coraçon*) should be opened by the soldier's lance and that from it there should issue blood and water to wash our souls and give them life. Oh that thou wouldst wound my heart with the lance of thy love in such a manner that henceforth it could will nothing but what thou willest! May my soul, O Lord, through the wound of thy side, have access to the secret sanctuary of thy love, and to the treasury of thy divinity, there to adore thee, and, driving

[1] *Audi filia,* chap. lxxviii, pp. 684-685.

[2] *Addition au Mémorial,* 2nd traité, *Avant-propos,* chap. i; *Œuvres Spirituelles traduites par M. Girard,* Paris 1679, p. 916; in Franciosi, col. 325, M. Bareille's translation does not so clearly suggest the idea of the symbolic heart, but the meaning is the same. *Œuvres complètes,* Paris 1863, vol. xiii, p. 196. I have compared the text with the Spanish: *Obras del Ven. P. M. Fray Luis de Granada, repartitas in tres tomas,* Madrid 1701. The foregoing is in vol. i, p. 823, col. 1.

[3] *Traité dé l'oraison,* Part I, chap. ii; *Méditation pour le Samedi;* in Franciosi, cols. 325-326; *Obras,* vol. i, pp. 233-234. We have already pointed out that this passage is identical with that of St Peter of Alcantara, *ibid.,* col. 309. But St Peter of Alcantara dwells less upon the heart. Bareille is less expressive, but says the same thing, *Œuvres complètes,* vol. ii, p. 83.

away from my memory all images of visible things, may I no longer be occupied with aught but thee, and in all things behold only thee."[1]

It is this same way that St Teresa (1525-1582) pointed out to the Bishop of Osma, at the same time drawing up for him at his request a method of prayer. "This wound," the Saint writes, "through which he allows us to see his Heart unveiled, will reveal to you the ineffable tenderness of love that he has shown us when he willed that this sacred wound should be our home and our refuge, and that it should serve for us as the door to enter into the ark; in time of temptations and tribulations you will supplicate him that, as he has willed his side should be opened as a proof of the love which he bore us, he would, through his goodness, grant that ours might be opened in its turn, so that we might discover our miseries to him and that we might beg of him with success to grant us the remedy."[2]

In an exquisite little poem the same Saint has expressed one of the great truths of the supernatural life—our dwelling in God and he in us by love, under the form of reciprocal presence in the heart. The idea of the material Heart of Jesus is but little evident in the poem. I believe, however, that it is there: "Love, O soul, has been able to trace in me thy portrait, in such a way that the cleverest painter could not so skilfully produce a similar picture. It is my love that has formed thee wonderfully beautiful, and thus painted on my heart. If thou shouldst love thyself, my Beloved, thou must seek thyself in me. I know thou wouldst find thyself again in my heart, and so reproduced to the life that, if thou didst see thyself, thou wouldst rejoice to see thyself so well painted."[3]

We find the same ideas and the same mystical practices in St Alphonsus Rodriguez (1531-1617), the humble lay-brother of the Society of Jesus. When he explains "how the soul by lively contemplation dwells in the Heart of Jesus and how Jesus, through the great love that he bears her, puts her in his Heart," he shows us the devout soul reading in the holy face of Jesus the sorrows of his Heart and of his soul, and through her compassion drinking at the fountain whence they flowed, "which is the Heart of Christ." Then Christ himself leads her into the very interior of his Heart; and she, once

[1] Translation directly from the Spanish, *Obras*, vol. i, p. 583, col. 1.

[2] *Lettres*, Bouix translation, vol. iii, p. 336. Quoted by Franciosi, cols. 321-322. It is, we see, the traditional idea, and that expressed in turn by St Peter of Alcantara and Luis of Granada in the passages quoted. The same idea in Fr. Bernard of Osimo, *Méditations sur la Passion du Christ, Introduction*, pp. 3 ff., quoted by Fr. H. de Grèzes, pp. 185-186.

[3] See *Histoire de Sainte Thérèse*, according to the Bollandists, vol. ii, p. 507, Paris 1886. For the exact meaning of the poem and its profound truth, see *Nature et surnaturel*, 4th edition, Paris 1911, preface, pp. xix ff.

she is in that Heart, "in that ocean of anguish and tribulation . . . bears him company. . . . And as this holy Heart is a furnace of love, she remains there wholly inflamed with the fire of love, and the burning ardour that Jesus communicates to her is so strong that he transforms her into himself, somewhat as the material fire when it is glowing acts upon iron; it makes it so red-hot that the iron has the appearance of fire. Thus wholly withdrawn into this shelter of the Heart of Jesus, she enjoys therein all that this sweet Saviour imparts of himself whilst covering her from head to foot with his sorrows and his sufferings."[1]

Fr. Luis de la Puente shows us, in the same way, Fr. Balthasar Alvarez (1533-1580) "entering at first into the secrets of the Heart of God made man, and afterwards ascending to penetrate into the mysteries of God who is three in persons and one in essence."[2]

Before leaving Spain we must mention the case of two mystics who are pointed out as being in intimate relations with the Sacred Heart in the sixteenth century. First, Anne Ponce de Leon, Countess of Feria, who became a Poor Clare in the Convent at Montilla, in Spain, under the name of Sister Anne of the Cross. It was to her that Luis of Granada dedicated the *Supplement to the Memorial.* She herself relates that our Lord on one occasion made her understand how she should regard his Heart as her sole possession, place her whole confidence in him, and receive everything as coming from this most loving Heart. At another time he appeared to her and showed her his wounded Heart, saying to her: "It is my love for thee that has thus wounded me. In return I desire that thou shouldst give thyself wholly to me."[3]

Sancha de Carillo one day saw the Heart of Jesus so on fire with excess of love for men that not even he who enters into that Heart and beholds that love would be able to understand it. From the centre of the Heart of Christ issued rays

[1] *De la union y transformacion del alma en Cristo,* chap. vii, in the *Obras spirituales del B. Alonso Rodriguez . . . ordenadas y publicadas por el P. Jaime Nonell,* vol. ii, pp. 140-141, Barcelona 1886. In Letierce, vol. i, pp. 52-53, the whole page is translated into French somewhat freely but not inaccurately. The whole of the little work has been translated by Fr. de Bénazé, *Union et transformation de l'âme en Jésus-Christ, suivie de l'explication des demandes du Pater,* new edition, Paris-Lille 1907. The seventh chapter, here referred to, is on pp. 65 ff. In the Saint's tenth meditation on the Passion, *Obras,* vol. i, p. 373, there are similar things, and also in the considerations that follow, entitled "On some ways of union and transformation of the soul into Jesus Christ; he living in it, and the soul in the Heart of Jesus Christ." *Obras,* vol. i, pp. 374-376.

[2] *Vie du P. Balthasar Alvarez,* translated by Bouix, p. 24; quoted by Franciosi, col. 321.

[3] Fr. Martinez de Roa, S.J., *Vida maravillosa de D. Anna Ponce de Leon,* Bk. I, chap. vii, and Bk. II, chap. ii, from Fr. Martorel and Fr. Castella; *Theses de cultu S. Cordis Jesu,* 3rd edition, Barcelona 1880, p. 24.

of love that reached to men, all and everyone, present and future.[1]

In Italy, amongst the mystics of the time we shall also find mention of the Sacred Heart.

Vittoria Colonna, foundress of the Carmelites of *Regina Cœli* in Rome († 1575), known now as the Venerable Mother Clare Mary of the Passion, relates that her soul was drawn one day "by a most sweet force into the sacred side of Jesus Christ, and even into his Heart. . . . I understood," she says, "that this divine Heart was filled with love, but with a love so pure that I have no words to express it. . . . I saw my soul, as it were, immersed in that Heart. . . . And feeling myself thus in the Heart of Jesus Christ, I knew clearly, effectively and with indescribable joy that this place—that is, the breast and the Heart of Jesus—was a most excellent, eminent place."[2]

In the *Life* of St Catherine dei Ricci (1522-1590), together with several traits of devotion to the wound of the side, in which the idea of the Heart, whilst not absent, is not directly expressed, we find mention of a kind of exchange of hearts similar to that in the life of St Catherine of Siena, but with the realism of the symbol thrown very much more into the background by the reality that is symbolized. In one of her ecstasies she saw the blessed Virgin, who took her by the hand and led her to her divine Son. "O my Son," she said, "behold, I present to thee our very dear Virgin Catherine, who solicits of thy tenderness the grace of changing her heart of flesh into a heart wholly heavenly, so that by taking a heart like unto thine she may be more worthy." "O my dear Mother," answered Jesus, "have I ever refused you anything; and is not your heart the natural road that leads to my Heart? It shall be done as you have asked. And you, my very dear daughter Catherine, remember that from this moment you no longer belong to yourself, but are wholly mine. For behold, I purify your heart from every affection that is not mine and I fill it with my love only." Our Lord then touched with his divine hand the Saint's left side and put into her a new heart. . . . When she felt this heart beating in her breast, she came out of her ecstasy, saying as she did so: "It is no longer I who live; it is Jesus who lives in me."[3]

On one occasion, our Lord having promised St Mary Magdalen dei Pazzi (1566-1607) that he would give her his Heart, she besought her patron Saints to help her to receive it. With profound humility she also said to our Lord: "O

[1] Fr. Martinez de Roa, S.J., *Vida y maravillosas virtudes de D. Sancha de Carillo*, Bk. II, chap. xii; after the same, *ibid.*

[2] *Life*, published in Rome in 1681, Bk. II, chap. ix; quoted by Galliffet, Bk. III, chap. iii, p. 198.

[3] See *Messager du S.-C.*, February, 1862, vol. i, p. 282; in Franciosi, col. 328.

my Jesus, let no one, I implore thee, know that thou givest me thy Heart." Then, inflamed with love, she was overcome with sweetness, and, opening her arms, standing near her Spouse, she received his Heart. And after this priceless privilege, she folded her arms across her breast in the form of a cross, as if to clasp it to her own heart.[1]

It was this Saint who spoke those beautiful words, so often repeated, concerning St Aloysius Gonzaga: "Oh, how he loved while on earth! . . . He sent shafts into the Heart of the Word. . . . Now that he is in heaven, those arrows rest in his heart. For now he understands and rejoices in the acts of love and union . . . which he practised."[2] I am not able to say if the idea of the Sacred Heart is here expressed, but the very choice of the expression shows how the most expressive formulas of religious life naturally harmonize with those of our devotion.

To enumerate the writers, theologians, exegetists, ascetics, orators, who in the course of the sixteenth century have spoken of the Sacred Heart, would be an impossibility. But at least we may name the principal ones amongst them. To begin with the Franciscans. Nicholas Factor (1520-1583) recommends, as a means of attaining to contemplation, devotion to the pierced side and to the Heart of Jesus.[3] Bernard of Osimo († 1591), who was Provincial of the Capuchins in Paris for six years (1581-1587), speaks of the wound of the side and of the Heart in terms worthy of St Francis de Sales.[4] John of Cartagena († 1617), as an exegetist, examines into all that has reference to the wound of the side and of the Heart, and sums up all the traditional ideas concerning these.[5]

Amongst the members of the Dominican Order may be mentioned Peter Doré (1500-1569), who in his *Nouveau Testament d'amour de Notre-Seigneur Jésus-Christ, signé de son sang,* has written some beautiful pages on the Sacred Heart.[6]

In his *Commentary on the Canticle of Canticles* Blessed Alfonso de Orozco (1500-1591), an Augustinian friar, has written an equally beautiful page. In 1697 the Postulator already quoted it as full of devotion to the Sacred Heart.[7]

[1] *Life,* by Fr. Vincent Puccini, Part II, chap. 5, nn. 200-204; *Acta sanctorum,* vol. xix (May, vol. vi), *ad diem* 25, pp. 229-230; in Franciosi, cols. 345, 346.

[2] *ibid.,* p. 212; in Franciosi, col. 329.

[3] See Fr. H. de Grèzes, p. 182.

[4] Texts in Fr. H. de Grèzes, pp. 185-188.

[5] *De religionis christianae arcanis homiliae sacrae,* Bk. XII; *De arcanis in vulnere lateris Christi latentibus,* Bk. XII; Homil. 1 and 2, vol. i, pp. 411 ff., Antwerp 1622; in Franciosi, cols. 351-352; analysis in Fr. H. de Grèzes, pp. 190-200.

[6] Chap. xiv. The fifth excellent gift that our Father has given us in his Testament, which is that of his Heart. Texts in Franciosi, cols. 394-396.

[7] This is with reference to the text, *Vulnerasti cor meum;* see Nilles, vol. i, p. 445, or in Franciosi, col. 332.

Almost of the same nature as the explanation of John of Cartagena are those of Salmeron (1515-1585), one of the first companions of St Ignatius, and those of the learned Toletus (1531-1596) with regard to the passage in St John of the wound of the side;[1] those also of the Hieronymite Daniel Mallonius († about 1616) regarding the wounds of Christ,[2] and of Suarez in his *Treatise on the Incarnation.*[3] Shorter, but in the same sense, are the reflections of Fr. Ribadeneira in the *Life* of our Lord Jesus Christ that he has placed at the head of his *Flowers of the Lives of the Saints.*[4]

Finally, in a book published in 1588 at Ingolstadt, for the use of Sodalists, Fr. Decoster, a Belgian Jesuit, inserted a meditation for Friday on "the inestimable and most ardent charity of our Lord Jesus Christ," in which he wrote: "Fly, then, at the approach of every temptation to the loving Heart of Jesus, and to his open wounds; contemplate in them his ineffable goodness and his charity."[5]

In short, towards the end of the sixteenth century attention is everywhere attracted to the Sacred Heart; it is spoken of everywhere, the devotion exists, it is even widespread.[6]

[1] Salmeron, *Commentarii in N.T.*, vol. x, tr. 48, pp. 391 ff; Toletus, *In sacrosanctum Joannis Evangelium.*

[2] Fr. Danielis Mallonii *Lucidationes in historiam admirandam de J. C. stigmatibus,* Douai 1607, chap. xx, n. 1, p. 371; n. 8, p. 383; Latin texts in Franciosi, cols. 340-343.

[3] *In 3am partem, S. Th. disp.,* 41, *sect.* 1.

[4] French text in Franciosi, col. 336, from the translation of M. René Gaultier, Douai 1650.

[5] *Libellus sodalitatis, hoc est Christianorum institutionum libri quinque*, lib. i, chap. xxvi, p. 159, communicated by Fr. J. Brucker.

[6] Fr. Benedict Nigri, S.J., who died at Verdun about 1590, on his death-bed said to the brethren: "My wish for you is that you may abide in the Heart of Jesus Christ, and I desire you should form the same wish and pray the same prayer for me" (quoted by P. Fouqueray, *Histoire de la Compagnie de Jésus en France*, vol. ii, p. 242).

In the Convent of Fontaine-les-Nonnes, near Meaux, on certificates of profession of the religious given between 1565 and 1601, below the signature there is a pen-sketch of a heart. Usually the heart is pierced with a sword (not a lance), with three nails; sometimes it bears the monogram IHS, and often in the centre there is a small cross. Sometimes the heart is placed at the foot of the cross, sometimes on the upright beam below the cross-beam (Communication by M. Bergy, to whom the Curé of Ferté-sous-Jouarre was kind enough to show these certificates of profession). According to our present-day ideas, one naturally concludes that this heart represents the Heart of Jesus; the monogram, the cross, nails, lance or sword, all remind us of the Five Wounds. But the order in which these are arranged does not correspond with that of the Five Wounds. In my opinion, the heart here is intended to represent that of the religious consecrated to Jesus, and fastened to the cross by her vows as by three nails, under the influence of divine love that has wounded it with a sword. We shall meet with other similar instances—Jeanne de Matel, St. Francis de Sales and the Religious of the Visitation, Bl. John Eudes. Otherwise this very sketch permits us to assume that there already existed a certain devotion to the Five Wounds and to the Sacred Heart.

CHAPTER IV

THE DEVOTION IN THE SEVENTEENTH CENTURY

IN so far as concerns our devotion, there is no very distinct line of demarcation between the sixteenth and the seventeenth century. However, if we seek to trace some specific features, it would seem that, without straining the point, it may be said that in the sixteenth century it was rather in its constitution and organization than in its actual propagation that the devotion made progress, whilst in the seventeenth century its increased propagation was more marked than its internal development. From the beginning of the sixteenth century there was an elementary expansion of the *cultus,* but above all it was in souls that this took place; it was not, at least so far as we can perceive, a general impulse that was transmitted and communicated from neighbour to neighbour. The devotion still remained an individual matter; it had nothing of a social movement. However numerous the traces that we find, they are always sporadic. There was nothing to indicate a movement consciously set on foot and tending to become general. The seventeenth century, on the contrary, is, as it were, the dawn, or, let us say, the spring-time of the devotion. Then everything announces the advent of the great movement that by degrees is to spread through the world. Signs not easily understood by those who were living at that time, save by a few privileged to see into the future, signs clear enough to us who know that future. We shall now take a rapid glance at this divine preparation. The facts are almost the same as those we have already met with. But they have marvellously increased, and to us, with our knowledge of subsequent events, they give the impression of a movement that is beginning and that is spreading.

It is not easy to group this mass of facts. It is not always possible to arrange them chronologically, and to do so would often prevent the real relations of matters from being perceived; in grouping them otherwise there is risk of falsifying the perspective or of setting up factitious relations. It seems natural to combine the chronological order with the order of things by proceeding at one time by the countries, at another by the religious congregations or analogous groupings, and following for each series of facts either the chronological or some other order indicated by the analogy of things.[1]

[1] We reserve for the next chapter all that concerns the Visitation Order, the Jesuits and Bl. John Eudes.

i

The Devotion Outside France

Spain: St Michael of the Saints, Marina d'Escobar, Maria d'Agreda—Flanders, Belgium and the Low Countries: Nicholas de Montmorency, Benedict Haeften, Jacques Marchant, Jeanne de Cambry, Mother Deleloe—Switzerland: St Fidelis of Sigmaringen.

Beginning with Spain, we have St Michael of the Saints, a Trinitarian (1598-1625) who, it is related, implored our Lord to change his heart and to give him another more loving and generous. Our Lord heard his prayer. Taking the heart of his beloved Michael, he hid it within his breast, giving him in exchange his own Heart, all inflamed with love.[1]

To Spain also belongs the Venerable Marina d'Escobar (1554-1633), to whom our Lord frequently revealed the secrets of his Heart. After she had written her Rule for her religious she offered it to our Lord, saying to him that it was his. "Thou art right," said Jesus to her. "It is mine indeed. It is better to lift up thine eyes and look at my Heart." "I lifted up," she says, "the eyes of my soul, and I saw the whole Rule written in that divine Heart."[2] "Another day," she writes, "I saw our Lord, who opened to me his sacred breast and showed me his most holy Heart all burning with love for his creatures, and I saw in a vivid light how much he has loved and loves us, as if he had said: 'Behold, this is the love, this is the Heart with which I have loved you.'"[3] On another occasion, when he was showing her the wounds of his hands and his feet, "'And that of the side?' I said to him. He answered: 'Look!' and he showed me that also, and at the same time his Heart which appeared through the wound."[4]

One Good Friday, in 1616, when she was filled with fear lest she should be the victim of delusions, our Lord said to her: "'Approach, and touch the wound of my side.' I approached and I touched it, and immediately I felt as if burning rays of divine love had issued from the Heart of our Lord through

[1] *Office of the Saint*, Lesson VI, July 5; cf. *Acta canonizationis* in the *Analecta juris Pontificii*, 1863, p. 1446.

[2] *Life*, by Luis de la Puente, Part I, Bk V, chap. xx, n. 3; Latin translation, Prague 1672, p. 536; in Franciosi, col. 354. It will be noticed that the Venerable Marina says "the eyes of my soul"; it is in this sense that these things must usually be understood, even in those cases where this is not said expressly. In the same way she says that one day she was kissing, "according to our way of speaking," the feet of our Saviour.

[3] *ibid.*, Bk. I, chap. ix, n. 4, p. 47; Franciosi, *loc. cit.*

[4] *ibid.*, Bk. II, chap. xxi, n. 2, p. 197; in Franciosi, *loc. cit.*

the wound, and they reached my heart and set it on fire with love for him."[1]

In February, 1622, she saw our Lord as in heaven, and from his breast a ladder seemed to descend, growing larger near the earth. "The angels," she says, "led me to the foot of the ladder, and I began to ascend—until I had reached where the ladder was leaning against his breast. He introduced me . . . into the secret sanctuary of his divine breast. . . . There I understood the mystery of the Holy Trinity as far as I was capable of doing."[2] He was also pleased, on July 18, 1612, to bestow upon her the gift of his own Heart, that she might become perfectly conformable to that divine Heart.[3] Finally, in December, 1618, "he gave her the key of his Heart and of his will," signifying that henceforth she had but to express a desire and, "provided that the thing was expedient, he would grant it to her instantly and gladly."[4] Have we not here all, or very nearly all, the chief elements of a treatise on devotion to the Sacred Heart both in theory and in practice? Marina d'Escobar deserves a place amongst the precursors of Margaret Mary.

Together with her, another Spanish mystic may be mentioned who is the subject of much more controversy, the Venerable Maria d'Agreda (1602-1665). She has, however, written but little about the Heart of Jesus, and what she does say is but a repetition of what we find everywhere: the opening of the side causes the copious streams of grace to flow from the divine Heart. She shows us the love of this Heart, and urges souls to enter, "that, by drawing this love from its own source, they may experience its delights" and find therein a refuge.[5]

In the Low Countries, a native of the Belgian State, Nicholas de Montmorency (about 1556-1617), who, in the midst of the important business matters confided to him by Philip II, found time to write pious books, published in 1616 at Antwerp a *Diurnale Pietatis* in two volumes, in which there is a number of very pious prayers or affections, many of which are taken from authors whose names are indicated in the margins. Several of these prayers or affections are addressed to the Sacred Heart. From amongst them we choose the following beautiful example. It is a "salutation and morning prayer to the Heart of Jesus." "I praise, I bless, I glorify and salute thy most sweet and benign Heart, O Jesus Christ my faithful Friend, returning thee thanks for

[1] *ibid.*, Bk. II, chap. xvii, p. 203; Franciosi, col. 355.
[2] *ibid.*, Bk. III, chap. xi, n. 5, pp. 289-291; Franciosi, cols. 355-356.
[3] *ibid.*, Bk. III, chap. xxviii, n. 2, p. 336; Franciosi, col. 356.
[4] *ibid.*, Bk. VI, chap. ix, n. 2, p. 626; Franciosi, col. 357.
[5] *La cité mystique de Dieu*, Part II, Bk. VI, chap. xxiv, nn. 1440 and 1451, translated by Croiset; Franciosi, col. 412.

the faithful care with which thou hast surrounded me during this night, and for the paternal and infinite goodness with which, amongst so many others, thou dost still bear with me and preserve me who am the most miserable of all sinners, and dost even sometimes visit me by the inspirations of thy grace. And now I beseech thee, O my only Friend, through the virtue of thy divine Heart, purify me thy suppliant from all stain. Mercifully deign, also, to guard me from all danger, and to grant me the grace to persevere faithfully and happily until the end of my life in thy holy service and in thy love.

"O most sweet Heart of Jesus, in which all good is found, instrument (*organum*) of the ever-adorable Trinity, I confide myself to thee, I commend myself wholly to thee, into thee I cast all my care, all that burthens me. To thee I humbly offer myself that I may be purified from the stains of all my sins; to thee I commit myself in full confidence that thou wilt supply for all my own deficiencies. In thee is all my hope and my consolation; in thee is my rest and my dwelling-place. May there flow through thee a little drop of blood to fall from the open side of my Lord Jesus on me, to wash away all my stains and to inflame my heart with divine love. O Heart of Jesus, Heart filled with love, be for me a refuge in temptation, a consolation in suffering, my refuge in death. In thee may I rest and fall asleep that I may taste and feel how sweet is Jesus, the Spouse of the loving soul, God blessed above all for ever. Amen."[1]

The pious author does not indicate whence he has taken this prayer. The opening lines are from St Mechtilde's morning salutation. I have not identified the whole, but certain of the ideas and expressions are from Louis of Blois; the others are manifestly from Eschius and Lanspergius.

Holland and Belgium have given us, amongst many others, two more ascetic writers, Jacques Marchant and Dom Benedict Haeften.

Dom Benedict Haeften, Abbot of Afflighem (1587-1648), in his book entitled *Schola cordis* (School of the Heart—1629), speaks of the wound of the side in touching terms, in which are summed up the whole of the traditional ideas. Through the wound he also finds the Heart: "Approach, my soul, to the God of thy heart, to the Heart of thy God. Set up thy tent there; make there thy dwelling. There unite thy heart, not thy finger nor thy hand, to the Heart of thy love;

[1] *Diurnale pietatis,* Antwerp 1616, vol. i, pp. 153-154. I have translated from the Latin text, copied for me by Fr. Alb. Poncelet (Bollandist, died in 1912) and Fr. H. Pinard. It is to them that I owe, if not my first acquaintance with Nicholas de Montmorency (for I had already seen part of this prayer that had been translated into French), at least all the strictly accurate details about the book and all the numerous references in it to the Sacred Heart.

it is thy heart that thou must cast into it,"[1] In the divine Heart he sees the model of what his heart should be. "In this Heart I find written those thoughts that should be the thoughts of my heart; for thy Heart is the rule . . . for human hearts; they should be regulated by thy Heart. I shall go, therefore, to this deep Heart, to the Heart of my God, and I shall attentively consider its perfections, that I may with the help of his grace transport them into my heart. Thy Heart, O God of my heart, has been free from any human inclinations, from any love of what is transitory. Deign, O Lord, Friend of our hearts, to pour out all this upon the heart of thy servant, that, like thee, his heart may be perfect. . . . Ah! then, Lord, put me close to thy Heart, that I may consider it, and that on this model I may amend my heart. Look upon me also, and have mercy on me, O Lord; from this burning mirror of thy Heart[2] send forth rays of fire into my heart, to inflame and to render it like unto thy Heart."[3]

In another work he says: "Let us contemplate now the Heart of Christ, most pure reservoir (*receptaculum*) of divine tenderness. . . . How overflowing with tenderness it is! . . . Who will open to us the door of this Heart, that we may see the treasures which are hidden therein?" And then the pious author contemplates in turn the intentions of this Heart, its desires and thoughts; the love of this Heart for us. "But why ask?" he adds. "He has willed that his Heart should be opened by the soldier's lance that it might be for the guilty a city of refuge, an asylum of peace, the nest in which the dove meditates, the cellar of wine, and the bed of the Spouse, the soul's rest, and the holy of holies. What more can be said? The heart of man could never conceive what overflowing tenderness is hidden in the Heart of the Son of Man."[4]

In his *Hortus Pastorum* (1648) Jacques Marchant urges the mystical dove to enter into the pierced side of Jesus. "Thou canst find rest," he says to her, "only in the Heart

[1] *Schola cordis, sive a Deo aversi cordis ad eumdem reductio,* auctore D. Benedicto Haefteno, O.S.B., Antwerp 1663, p. 532; Latin text in Franciosi, 379. M. Grimoüard de Saint Laurent also quotes some passages from the Antwerp edition of 1629, *loc. cit.*, p. 56.

[2] A little further back (p. 541) the author compares the Heart of Jesus to the famous concave mirror of Archimedes that set fire to the enemy's fleet.

[3] *ibid.*, pp. 544 and 546; Franciosi, col. 380. Another very beautiful passage is quoted by Fr. Dufau in the *Trésor,* vol. vii, pp. 393-395, with regard to the text *Vulnerasti cor meum:* "If thou didst remain fastened to the cross, it was much more by the bonds of love than by the iron nails. . . . It is indeed by love that I must be united to thy Heart. . . . And how could I not love thee? . . . Thou hast been wounded by me, O my Jesus; render me wound for wound" (libr. 4, lect. 12, p. 519).

[4] R. D. Haefteni, *Venatio sacra,* Bk. XI, chap. iii, p. 455 (marked by mistake 456), Antwerp 1650. At the end of the preface there is a heart pierced with three nails, surmounted by the monogram IHS, with a cross on the bar of the H.

of the Saviour. It is there that he has been pleased to prepare for thee a dwelling. His Heart, burning with love, is the garden full of flowers in which thou canst find thy delight and canst write, 'It is good for us to be here.' If, therefore, at times thou dost feel that thy heart is poor or tepid or hard, turn to the God of thy heart." "Through this wide door of the side . . . the entrance to the Heart has been opened to thee. There unite thy heart to his Heart, that thou mayst receive from it life, light and burning love. It is not so much the lance as love that has wounded it; it is, if you prefer it, love and the lance at one and the same time. This is why he says twice: 'Thou hast wounded my Heart, my spouse; thou hast wounded my Heart.' . . . On thy side, answer him: 'Wound my heart, O my Spouse, wound my heart; wound it with compassion; wound it with love.'"[1]

Jeanne de Cambry (1581-1639), who was at first an Augustinian nun and afterwards became a recluse at Lille, is another Flemish mystic who had great devotion to the wound in the side, which on more than one occasion was the door through which she gained entrance to the Heart. In this sacred side she found, as she writes, "two nuptial chambers, one the heart of flesh and blood, representing his humanity; the other, the heart of gold, representing his divinity." "May you," she wrote to her director, "possess these two chambers in such a way that you may never go out of them."[2] In her chief spiritual work she represents the Heart of Jesus as "the nuptial couch on which reposes the Bridegroom with the Bride, the soul with God." "The couch," she says, "this will be the divine Heart of Jesus; yes, this will be this Heart so full of love of the sweet Jesus where the soul shall rest, where the soul shall be united, and of two hearts there shall be made but one by the union of love. . . . If we love God, our love must return to God, to that loving Heart of Jesus who through love has willed to be born of a Virgin, and to endure Passion and Death to manifest to us his ardent love; to that Heart which for love of us has been pierced by a lance, and all because of this fire of love. O divine Heart! what is there in this sinful and ungrateful creature that thou lovest so much? But it is thy poignant and ardent love that thus maketh thee love thy work. . . . And since God loves that which he has made and created, shall we not, ungrateful creatures that we are, love him who has created us?"[3]

[1] *Hortus Pastorum,* Bk. I, tract. 2, lect. 21; *De vulnere lateris.* Latin text in Franciosi, 692-693.

[2] *La vie admirable de Jeanne de Cambry,* by Fr. Saintrain, C.SS.R., Tournai 1898, Part III, chap. vi; *cf.* Franciosi, 365-366.

[3] *Traité de la ruine de l'amour propre,* etc., Bk. IV, chap. xxvi; *Les Œuvres spirituelles de Sœur Jeanne-Marie de la Présentation,* Tournai 1665; Franciosi, col. 368. See *Vie admirable de Jeanne de Cambry,* by H. Saintrain, C.SS.R., Tournai and Paris (Casterman, 1899), Part III, chap. vi, for Jeanne's devotion to the Sacred Heart, pp. 320-337.

In the same regions the Order of St Bernard gives us another devout client of the Sacred Heart, lately made known to us by Dom Destrée, Mother Jeanne de St Mathieu Deleloe. Born in 1604, at Fauquembergues in the diocese of Arras, she entered the Benedictine monastery in her native town, accompanying the religious when they were obliged to remove to Poperinghe, where she died in 1660. Her whole life was one course of intimate communion with the Heart of Jesus.[1]

Finally, before we enter upon our investigations in France, which we shall scarcely leave hereafter, we must draw attention to a great Saint of the Order of St Francis, St Fidelis of Sigmaringen, a Capuchin (1577-1662). Amongst his devotional practices we observe one in honour of the Heart of Jesus. The prayer begins thus: "I return thee thanks, O most loving Jesus, for the infinite love and the infinite sorrow of thy most sweet Heart." He commends himself wholly to it, and concludes: "During my whole life, and particularly at the hour of my death, there is an assured refuge for me in this wound of thy most faithful Heart."[2]

ii

Spread of the Devotion in France

Bérulle, Olier, Mme. de Neuvillars, Mother Madeleine de St Joseph, the Carmelite of Beaune, Bl. Louise de Marillac, La Bonne Armelle, Mme. d'Herculais, and the Jansenist circles.

Throughout France, everywhere in society, even at the court as well as in the cloister, we meet with the devotion. We find it in conjunction with the most varied spiritual tendencies, with those of Bérulle or of M. Olier, as well as those of the Jesuits; it is found even amongst the Jansenists; souls are so familiar with it that Bossuet finds it quite natural to give as the formula of Christian perfection the very formula of devotion to the Sacred Heart.

At the head of the movement appears St Francis de Sales, one of the men whose spirituality is most imbued with the idea of the Sacred Heart. The principal passages in which he speaks of this divine Heart have long been known. It is in his letters especially that his devotion is expressed with a tenderness that ever charms devout souls. We shall have occasion to speak of them again when we are seeking amongst the Visitation monasteries for the first traces of the devotion to the Heart of Jesus.

[1] *Une mystique inconnue du XVII^e siècle,* by Dom Bruno Destrée, Bruges 1905.

[2] Mentioned by M. R. de la Bégassière, from the *Compendio Storico . . . della divozione al SS^mo Cuor di Gesù,* 2nd edition, Rome 1822, p. 34, § 14. The prayer was not, I think, composed by the Saint himself. For this, see Louis of Blois and Nicholas de Montmorency.

Cardinal de Bérulle (1575-1629) has some reflections, subtle yet touching, on the Heart of Jesus. "St John alone, as the Beloved Disciple, mentions the wound that opened the side and the Heart of Jesus. Inasmuch as this is a wound caused by love, it is fitting that it should be referred to by the Disciple of the Heart and of the love of Jesus. Let us observe that the living Heart of Jesus is fairly broken with love; that is the reason why this breaking by the lance was reserved for his Heart when no longer living, as if, before death, so broken was it with love that it would not have been possible for this lance to tear it more. His Heart is opened for ever, eternally wounded. His glory does not take away this wound, for it is a wound made by love. This breaking by the lance is only a sign of the true, interior breaking of his Heart. . . . Let us return thanks to the eternal Father who . . . has decreed that he should receive this wound . . . that we might dwell . . . in his Heart during eternity."[1] To a person who was enduring trials and temptations he wrote: "Remember that the Son of God by the sorrows and the wounds of his Heart has prepared for us in our troubles and temptations a refuge in this same Heart, and return him thanks for this his care and his love for you, for this sacred refuge that he wills we should have and should find in him. But you are unworthy[2] of being sheltered therein, you being what you are, and he being what he is, and it is not for you to make your home therein, and you should not try to do so. Remember, then, that he being what he is, you would not dare to do so, but also being what he is to you, by his grace and mercy, by what he has deigned to be to poor sinners and to you, and because he has willed that his Heart should be wrung with anguish and torn asunder by this wound, for this reason pray with true humility that he may be pleased to give you shelter from the storm that is raging round you . . . and during the same be wholly withdrawn with all your power into this holy Heart of the Son of God, torn with anguish for your salvation."[3]

On his side, in a letter to a devout lady, M. Olier expresses himself thus: "Lose yourself a thousand times a day in his admirable Heart to which you feel yourself so powerfully drawn. It is therein that you will enter into the enjoyment of all that he is, and even into the intercourse and mutual communications that pass between him and his Father. Here, indeed, in the Heart of the Son of God, is the dwelling-place of the elect; this is the precious stone of the cabinet of Jesus; this is the treasury of God himself, into which he pours all his

[1] *Opuscules divers de piété*, n. 69, in *Œuvres complètes*, Migne edition, 1856, col. 1046.

[2] Migne has "worthy," apparently a misprint.

[3] Letter 533 in *Œuvres complètes*, Migne edition, col. 1578.

gifts and to which he communicates all his graces. It is in this Sacred Heart and in this adorable interior that all the mysteries are first effected, and it is there that God more particularly applies to the Saints all that occurs in his most intimate communications and that all his divine mysteries are most perfectly expressed."[1] Again, he wrote: "What can be said of the glory that the majesty of God receives from the Heart of Jesus alone, that renders more homage and praise to God than all the Saints, since all the Saints and all the angels are made but to express the interior sentiments that are contained in the Heart of Jesus? O magnificent Heart! that contains all the homage and all the praise of all the Saints."[2]

Amongst the ladies who in the beginning of the seventeenth century edified the great ones of the world by their piety was Madame de Neuvillars (1571-1616), who attracts our attention by her devotion to the Heart of Jesus. Suzanne de la Pomélie, Dame de Neuvillars, was born of Calvinist parents. Being converted at twenty-three years of age, she lived henceforth for God only, and was favoured with remarkable graces, amongst them the manifestation and the gift of the Sacred Heart. "As I was meditating on the sins of my past life and wishing to hide myself underground, our Lord showed me his open side, and told me that was the place where he wished to see me hide myself and remain hidden all my life. Immediately with great joy I cast myself therein, and I have tried ever since then, as far as I am able, to remain there." In January, 1615, after Holy Communion, he again showed her the opening in his sacred side, and commanded her to apply her lips to it. "And I did so," she writes; "and I once more put my heart into it, whence I shall not withdraw it; but it was retained there with a promise from our Lord that at another time he would give me his [Heart], which quite bewildered me. . . . And he often urged me to make this request, assuring me that I should not be refused." Notwithstanding this, she did not dare to ask this favour. "At last," she relates, "having one day prostrated myself at our Lord's feet, and as I held with his divine majesty, whilst kissing them tenderly, most affectionate colloquies, he reproached me for my little confidence, in these very terms: 'There is no one who would not have accepted my Heart if I had offered it to them as I have to you.' And still I had not the courage to make this request, which I considered was too great a liberty because of my unworthiness." Finally, on June 15, 1615, she writes: "Our Lord suddenly appeared

[1] *Lettres*, ii, 598, from M. H. Joly, *Le B. P. Eudes*, 1909, p. 173. See also *Pensées choisies de M. Olier*, by M. Letourneau, pp. 10, 12, etc.

[2] Quoted by Mgr. Perraud, *Le Second centenaire et le jubilé de la B. Marguerite-Marie*, Autun 1890, p. 185.

before me, and, replying to my thoughts, 'I understand quite well,' he said to me, 'that thou art complaining of me. But thou shalt not do so henceforth. Here is my Heart that I had promised to thee; thou wilt find in it in abundance all that thou couldst desire. . . .'" "I do not wish in the least," here adds the historian, "to seek to discover in what manner this wonderful interchange of heart with heart was effected. I shall rest satisfied with saying . . . the sequel showed that a great change had taken place in the soul of this servant of God." On another occasion, towards the end of her life, "our Lord revealed to her, uncovered, the openings of his sacred wounds, and causing to issue from his side a torrent, as it were, of divine flames, she who was quite inflamed by them and who perceived that there was her natural element and her resting-place darted several times into the midst of these flames, not being able to hope for any place better suited to keep alive her love than this furnace of love."[1]

Through the exercise of influence of a varied kind the devotion spread even to the court of Louis XIII. Amongst those to whose influence this may be attributed was a religious of the Carmelite Order. In the Rue St Jacques was a convent of this Order, often visited by the ladies of the court. The queen herself was an occasional visitor, the Duchesse de Longueville a constant one. Those great ladies loved to breathe the air of the silent cloisters, fragrant as it was with the odour of sanctity. Amongst the saintly religious the Venerable Mother Marie-Madeleine de St Joseph (1578-1637) possessed a marvellous gift of impelling others to the practice of piety. Now being herself a most devout client of the Heart of Jesus, she endeavoured to inspire others with the same devotion. In her depositions for the Process of the Beatification of the holy religious, the Duchesse de Longueville bears testimony to this: "She has sometimes talked to me, in particular," she says, "about honouring the Heart of our Lord Jesus Christ, telling me to implore of him that he would sanctify through his own most holy and divine actions all mine, and I knew by all that she said to me about it that she had a very particular devotion to this most Sacred Heart of the Son of God, and that her application thereto was intense."[2]

Another Carmelite, the "Carmelite of Beaune" as she is

[1] *La Vie de Madame de Neuvillars, miroir de perfection pour les dames mariées, et pour les âmes dévotes,* by Fr. Nicholas de Sault, S.J., Paris 1649, Bk. III, chap. vii. Reprinted at Nantes 1889, with some slight changes in style; pp. 152-158. Fr. Alet, *loc. cit.,* pp. 214-216, retains the original text. It is his version that I have followed, except in the first two passages, which he has not transcribed.

[2] Autograph deposition of Madame de Longueville (for the Process of Beatification of the Venerable Mother Madeleine de St Joseph) in V. Cousin, *La jeunesse de Madame de Longueville,* Paris 1853, p. 437.

generally called, from her convent exercised a similar influence that made itself felt throughout all France. The Venerable Margaret of the Blessed Sacrament (1619-1648) is especially remarkable for her devotion to the Holy Childhood, but the Sacred Heart also had a great place in her life. Her biographer, Fr. Amelote, tells us that "our Lord caused his Heart to appear to her like a vast and immense furnace of love. . . . She perceived in this Heart a fathomless, shoreless ocean of love for God the Father, the possession and the enjoyment of his divine goodness, repose in his infinite beatitude, a calm that surpassed all understanding; an incomprehensible treasury of all virtues. . . . Yet amidst such riches and such happiness, she perceived that this lovable Heart had been submerged in profound depths of suffering and of bitterness. . . . But she recognized in this Heart such transports of love for those who had caused him so much suffering that her courage far surpassed her fear. . . . She saw that lovable Heart as the sacred palace in which all the affections of Jesus Christ, all his desires, all his devotions, all his joys, all his sorrows, had their birth, and in which they had been nourished. . . . She took scarcely any food, but to make amends for this she found in the Sacred Heart of Jesus Christ a supernatural supply which sustained her without the necessity of eating and restored her strength better than any earthly food."[1]

The Blessed Louise de Marillac (Mlle. Legras), foundress of the Sisters of Charity († 1659), seems also to have had great devotion to the Sacred Heart. In the Mother House, rue du Bac, there is a picture painted by herself in which our Lord is represented with a shining Heart on his breast; he is showing his two pierced hands and seems to be inviting all men as if he were saying to them: "Come ye all to me." Elsewhere she wrote: "Having read the Gospel of the Sower, I desired to sow in the Heart of Jesus all that my soul produces and the acts of my body, so that, having the increase of his merits, I should henceforth act only in him and through him."[2]

There is no country, no state of life so lowly in which Jesus

[1] *Vie de Sœur Marguerite du Saint Sacrement,* 3rd edition, Bk. III, chap. vi, n. 2, pp. 110-113, from Franciosi, 375-376. The same text is quoted by Bl. John Eudes, *Le Cœur admirable,* Bk. XII, chap. xix; *Œuvres complètes,* vol. viii, pp. 299-303; various readings of no importance.

[2] I have to thank M. Coste, secretary and archivist of the Priests of the Mission, for his great courtesy in giving me full particulars about the precious picture. See Ed. Didron, *Louise de Marillac et le Sacré-Cœur,* in the *Bulletin de Saint Vincent de Paul,* April 15, 1900; Mgr. Baunard, *La vénérable Louise de Marillac,* 2nd edition, Paris 1904; *Messager du Cœur de Jésus,* vol. lxxiii, p. 394. M. Boumard has photographed the picture, with the title given by *Contemporaines* to this or some similar picture, "The Lord of Charity."

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does not find friends of his Sacred Heart, and where he does not reveal himself to them. In 1671 there died at Vannes a poor servant, Armelle Nicolas, who is still at the present time venerated in the former old chapel said to belong to the Ursulines, adjoining the College of St Francis Xavier. She had the most intimate relations with the Sacred Heart, in which she came and went as if in her own home. "If you want to find me," she used to say to her friends, "do not look for me anywhere else but in the Heart of my divine love."[1] In this Heart she found shelter, she found therein a refuge from her enemies, and was admitted to intimate communion with her divine Master.

Even amongst people who would seem the most antagonistic to it traces of this devotion are to be found. Quite lately there appeared in the *Revue bleue*[2] an article by M. Gazier entitled *Le Sacré-Cœur à Port Royal en* 1627. The title does not exactly indicate the nature of the article, which gives us some strange facts. M. Gazier ascribes "without a shadow of doubt" to Mother Angélique Arnauld a little work, now extremely rare, that was published in 1727, under the title *Elévations de cœur et prières à N.-S. J.-C. sur les mystères de sa passion.*[3] Now, in this little work, in the course of a somewhat long meditation for the Fridays in each week, we read the following: "O Sacred Heart of Jesus! O Fountain of all grace! O fire of love! Suffer me to enter into this glowing furnace that I may be consumed therein by the fire of charity. Yes, I will hide myself like the Spouse in the clefts of this rock; I will rest on thy Heart; I will set up my abode therein, and I will not fear even if the world and hell should rise against me, O Jesus! O God of my heart! suffer me to cleave closely to thy sacred side, and never let me seek consolation elsewhere."[4] Further on, in a meditation on the opening in our Lord's side, we read: "Give me the grace that I need to participate with fruit in thy Sacraments, and since thou hast permitted me to enter into thy Heart through that wound which thou hast received in it, be graciously pleased to help me to approach thee, and suffer me to make my dwelling and to take rest in this place of shelter into which

[1] A number of details are given in the book entitled *Le triomphe de l'amour divin dans la vie d'une grande servante de Dieu, nommée Armelle Nicolas,* an exact and truthful account written by a religious of the Monastery of St Ursula at Vannes . . . Vannes, Jean Galles, 1676; taken from the notes of M. R. de la Bégassière, who has seen and examined the book; *cf.* Letierce; *Étude,* vol. i, pp. 74-77; Franciosi, 416-418.

[2] August 15, 1908, vol. x, pp. 199-202.

[3] In this matter I rely on M. Gazier, who must have good reasons for his conviction; but I should like to know them, if only to remove the doubts that those he has given us have caused to arise, being as they are obviously insufficient.

[4] *Elévations,* p. 69; Gazier, *loc. cit.,* 200.

thou dost invite thy spouse when thou dost tell her to retire into the clefts of the rock and the hollows of the wall that are thy sacred wounds."[1] The language used in this prayer is perfectly in accord with tradition, and to find it in use at Port Royal can only surprise those who connect with its past history the prejudices of the period of strife that followed later.

In Cousin's essays on Madame de Longueville there are many passages that express the same ideas. Long afterwards F. Quesnel, in his *Élévations à Jésus-Christ Notre-Seigneur, sur sa passion et sa mort,* published in 1676, also finds the Heart in the wound of the side. "This sacred wound of thy side is the door of the divine ark which gives us entrance into thy Heart, that during the time of vengeance we may remain sheltered therein. . . . This opening is really the entrance into thy Heart, and this Heart is the school of the science of the cross and of charity; and it is there that I desire to study this science during my whole life. It is the gate of the temple of thy Heart wherein I desire to adore God often in spirit and in truth as in the real sanctuary. O Jesus, do not close this ark, this school and this temple against me; but grant, on the contrary, that by faith I may often enter therein. . . . Create, then, and form within me a pure heart, a heart inflamed with charity, that so it may be worthy to enter into the sanctuary of thy Heart."[2] Here again we are in the full traditional current. The symbolism of the heart is but slightly marked. But notwithstanding this, there is no question of a mere metaphor.

M. Gazier could have cited other and very much more remarkable examples. For instance, that of Marie de Valernod, Dame d'Herculais († 1654). In a society wholly imbued with Jansenism, she was a most devoted client of the Sacred Heart. On one occasion she was forbidden by her confessor to receive Holy Communion for six months. "I felt this prohibition very keenly," she wrote. "Whilst I was praying thus, my Saviour showed me his open side, and I perceived with the eyes of my soul his Heart all burning with love. This sight softened the extreme desolation in which I found myself plunged, and I had recourse to this loving Heart. Is it into this sacred retreat, O my Jesus, that I am

[1] *Elévations*, p. 160; Gazier, *loc. cit.*, p. 200. M. Gazier conjectures that the date of this work might easily be as far back as 1627. But this is pure conjecture; on this point we have no information. What M. Gazier says about the heart surmounted by a cross and pierced by two arrows, with the monograms IHS—MA, is incorrect. The heart represents the heart of the faithful follower, and the seal seems to be that of the Visitation Order, which Mother Angélique would naturally have retained for some time. See Grimoüard de St Laurent, pp. 88-92.

[2] *Elévations*, edition Mougin-Rusand, Lyons 1889, p. 319; from M. Gazier, *loc. cit.*, p. 201. Has not the text been modernized?

to enter to receive relief in my suffering? Shall I indeed dare to venture into this *Sanctum sanctorum* into which you admit none but pure and perfect souls?" On another occasion, when she had resigned herself through obedience to being still deprived of him, our Lord again appeared to her. "He showed me," she writes, "his breast all on fire with the flames of his love. My soul told him that she was suffering far from him, and begged of him that she might be allowed to rest upon his Heart." A voice assured her that she would be permitted to do so.[1] At last, one day when she was asking God how she could make a return to him for all she had received from him, our Lord appeared to her, and, placing his hand upon his side, showed her his Heart, in which "the blood was fiery hot from the ardour of [love]" as the treasury from which she should draw. "O love, O Sacred Heart!" she cried out. "How much I owe thee, but how much thou dost give me to discharge all my debts!"[2]

All these things took place prior to 1643, the year in which the account breaks off. But some fragments of her prayers of thanksgiving (1652) that remain reveal to us how completely she is absorbed in the thought of the Sacred Heart. "O my Saviour," she says, "thou who art now resting in my heart, let me rest in thine. . . . O my all, my Love, thou who art so generous a lover, strengthen the bonds that unite my heart to thee, or rather, my dearest Love, grant that this heart may make but one with thine, O Love, O Love! Oh, that the force of this love might reduce all hearts to one, that thus they might be sacrificed to my Jesus in expiation of all the indifference shown to his adorable Person, that all hearts were consumed with mine in the Heart of Jesus. O Love that dost give thyself so lovingly to me, let my whole heart be melted and pass away in the ineffable sweetness which thou hast given to me by absorbing me wholly into the Heart of my adorable Jesus. Grant that I may no longer exist in myself, and that, being wholly absorbed into the Heart of my God, I may be sustained in that most loving Heart by its pure life; and whilst I rest in it and feed in it, may I make known to my neighbour its ineffable sweetness; may I inebriate all hearts with its love, and may I unite them to this divine Heart for the glory of the divine majesty. O Heart, my Beloved, my all, fill me with thy strength, unite me to thee; change me wholly into thee."[3]

We have already come across some beautiful prayers to the Sacred Heart, and some exquisite outpourings of love, but very few, it seems to me, are equal to this in exalted sentiments, in ardent generosity. Finally, in a conversation with the religious of the Visitation some months before her

[1] *Vie de Madame d'Herculais, née Marie de Valernod*, by F. Tournier, Paris 1903, chap. vii, p. 63. [2] *ibid.*, pp. 67-68.
[3] *Vie de Madame d'Herculais, ibid.*, pp. 74-75.

death, she said to them: "My dear sisters, God, in taking you as his spouses, has marked you with a sign. He has put his soul on your soul and his Heart as a seal on yours, that it may be sealed, and that he may remain the absolute Master of it, and the sole Possessor."[1]

Probably, by making diligent search, many similar texts would be found; I have pointed out those of Madame de Longueville. In a note on p. 201, M. Gazier indicates exactly similar outpourings in one of Quesnel's works entitled *Piété envers Jésus,* published in 1697 at Rouen. M. Gazier notes especially those on p. 259 of this book. Evidently Arnauld d'Andilly noticed nothing to find fault with in the passages from Blessed[2] John of Avila on the Sacred Heart, which we have already quoted from his translation. It is only when the devotion is introduced by Fr. Eudes, by Mgr. Languet and by the Jesuits that the Jansenists will become its relentless enemies. Meanwhile, it benefited, as M. Gazier remarks on p. 202, by a kind of profane *cultus* of the human heart that no doubt, in the seventeenth century, was not new, but which at that time spread very much owing to the combined influence of the sentiments of a very subtle psychology and of a very elementary physiology, which attributed these to the heart.[2] May not the spread of this profane *cultus* be regarded as one of those providential arrangements that prepared the way for the devotion to the Sacred Heart?

iii

Religious Congregations

Dominicans (*Ignazio del Nente*), *Carthusians, Franciscans* (*Fr. Joseph, Jane Mary of the Cross*), *Benedictines* (*Mme. de Nérestang, Mechtilde of the Blessed Sacrament*), *Ursulines* (*Marie of the Incarnation*). *Foundresses: Mother de Xainctonge, Marcelle Germain, Jeanne de Matel.*

Naturally it is in the religious Orders more than anywhere else that we must expect to find this devotion, so pre-eminently one of tender piety. In the older societies it had

[1] *Vie de Madame d'Herculais, ibid.*, p. 76.

[2] M. Gazier cites the instance of Henri IV and of Louis XIV bequeathing their hearts to the Jesuits, and of Madame de Longueville and Madame d'Arnauld, who bequeathed theirs to Port Royal. He recalls how Mascaron, in his funeral oration for the Duchesse d'Orleans, delivered in 1670 at Val-de-Grâce, spoke of "les qualités de ce cœur qui était effectivement sous le catafalque." Bossuet, in his funeral oration for the Queen of England, which he pronounced in the Visitation monastery at Chaillot, speaks of that heart "qui se reveille, tout poudre qu'il est, et devient sensible, même sous ce drap mortuaire, au nom d'un époux si cher." To these might be added Bourdaloue's funeral oration for the Prince de Condé, which also turned wholly on the qualities of the heart that was there.

already received its first start, and here and there we find it existing as an established tradition; amongst the new foundations we shall also find some instances of the same kind.

Already a little has been said of the Carmelites. Amongst the Dominicans we can point out two books in which the Heart of Jesus is expressly treated. The first of these was written by Fr. Ignazio del Nente, and was published in 1642 in Florence. It is written in Italian and is entitled *Solitudes des saintes et pieuses affections envers les Mystères de Notre-Seigneur Jésus-Christ et de la vierge Marie.* There are seven of these *Solitudes* or *Retraites.* The first five are devoted to the Annunciation, the Nativity, the holy Childhood; the last two, which do not form part of the original plan, are devoted, one to the Blessed Eucharist, the other to the Heart of Jesus. More than once, throughout the book, we find mention of this divine Heart. But the author wished to compose a *Solitude* for several hours, "which should be expressly in its honour," as he himself explains in the *Avertissement.* He relies on a revelation of our Lord to St Gertrude, and in a few words he shows how the Heart of Christ, being united "to the Heart of the Word and of the divinity, that contemplates him, adores him, offers him to the heavenly Father, and lives in union with his divine love, necessarily performs a sublime work, the most pleasing that could be offered to God." He selects as title *Seul avec le Sacré-Cœur*—"Alone with the Sacred Heart"—and he begins with a beautiful prayer, which offers "to the eternal Father, in union with the Heart of Jesus," all the good thoughts and exercises of this *Solitude.* The preliminary meditation is an exhortation to retire apart from the world and remain alone with the Heart of our Lord Jesus Christ. Then follow an exhortation to meditation in the Heart of Jesus; affections of sorrow and repentance in union with the Heart of Jesus; a soliloquy in union with the Heart of Jesus; five meditations (very short) on the most divine Heart of Jesus; an offering of the Heart of Jesus to the eternal Father; invocations and prayers to the Heart of Jesus; a second soliloquy in five parts, in which we see how Mary's heart wholly disappears in the Heart of Jesus, and what sweetness, what charity, what wisdom she drew from that divine Heart, and how Jesus consoled his Mother for the suffering that he caused her.

All this is very touching, very pious, a pearl of devotion to the Sacred Heart.[1]

M. Didiot, who has translated into French Fr. del Nente's little book, also mentions, p. 5, according to Echard and

[1] See *Seul avec le Sacré-Cœur*, a little Italian work published in 1643 by Fr. Ignazio del Nente, a Dominican, translated and annotated by Dr. Jules Didiot, Casterman, Tournai and Paris 1890, 36 pages.

Quétif, the work of a Flemish Dominican, Fr. Antoine Barbieux, which was published in 1661 at Lille, under the title *La dévotion au très saint cœur du Fils de Dieu et de sa très Sainte Mère.* I have no knowledge of this work beyond what Didiot gives.

In the seventeenth century the Carthusians carried on the tradition of their predecessors: their writers treated of the divine Heart, and the divine Heart still poured out its favours on their mystics. Towards 1605, Dom Antony de Molina, of the Carthusian monastery at Miraflores, in his *Meditations on the Passion*, is careful not to omit the passion of the Heart during our Lord's agony.[1] Dom René Hensaeus, who in 1610 was Prior of the Carthusian monastery at Brünn, in Moravia, seeking an explanation of why Jesus willed his side should be pierced, gives, amongst other reasons, the following: "Finally, Jesus willed that his side should be opened in order that by this visible wound he might make us see the invisible wound which pierced his Heart." This is, as may be remembered, the very formula that the Church has borrowed from the pious author of the *Vitis Mystica,* thus making it her own. "Enter, then," concludes Dom Hensaeus, "through this gate of Paradise. Go to the tree and the fountain of life that are none other than the Heart of Jesus, that thus you may understand how he has borne you in his Heart. Enter through this door into the mysterious cellar. The Bridegroom of souls invites you into it when he says: *Si quis sitit veniat ad me et bibat*—'Let the thirsty soul come to me and drink.'"[2]

Dom Polycarpe de la Rivière, who was in succession Prior of the Carthusians at Bordeaux (1629) and at Boupas, near Avignon, has similar ideas and transports,[3] as has also Dom Juan Anadon, Carthusian Prior at Saragossa (died 1682).[4]

Sister Anne Griffon (1580-1641), of Abbeville, a religious of the Carthusian monastery at Gosnay, in Artois, relates how on one occasion she received "great sweetness and was filled with delights," which she saw "seeming to flow from the Heart" of Jesus. "What flowed," she says, "from the Heart of my sweet Saviour was a pure light that attracted me to him. This most piercing light that issued from this divine Heart and penetrated to the inmost depths of my soul, drew to itself all the affection of my heart, that it might disappear and be transformed into itself in an admirable and incomprehensible manner. . . . Let those who can, hear me. . . ." What follows is still more in the spirit of St Margaret Mary,

[1] *Méditation sur la Passion,* 5th meditation; *Mois du Sacré-Cœur par d'anciens auteurs Chartreux,* 29th day, pp. 160-164.
[2] *Méditation sur la Passion, ibid.,* 24th day, pp. 139-140.
[3] *ibid.,* 25th, 26th, 28th days, pp. 142-159.
[4] *ibid.,* 21st day, pp. 124-126.

both in matter and form. "At another time, feeling much sorrow for so many sins that were committed usually during Carnival time, and wholly abandoning myself to my sweet Saviour and offering myself in satisfaction for all the sins that were being committed during those days throughout the world, I asked him how I could satisfy his justice and give him pleasure, and I knew the inconceivable pleasure it gave my divine Lord when, on certain days, I offered to the eternal Father the love of the Heart of his Son."[1] We see that when in 1694 the Carthusian nuns asked Dom Innocent Le Masson, then General of the Carthusians, permission to honour the Sacred Heart in the manner which had just been revealed to St Margaret Mary, he was right in recognizing that this devotion was an ancient one in his congregation, and in recommending it as such.

At this time amongst the various branches of the Franciscan Order we find the devotion making way and tending to become general. Two books in common use indicate some daily and almost unceasing practices for a considerable number of persons assembled together. The first of these is *La règle de Pénitence du séraphique Père Saint François . . .* followed by an *Exercise journalier à l'usage des Religieux et Religieuses du Tiers-Ordre régulier,* 1635. This is a sort of spiritual directory, composed in compliance with a decision of the Chapter General of 1625, which was approved of. Now in the *Exercise* there is continual mention of the Sacred Heart, as much as and more than in Lanspergius's *Pharetra,* or than in the *Manuel* of Dom John Michael de Vesly for the Carthusians. "After the examen," we read, "we must offer to the Eternal Father the sufferings and the anguish of the Heart of his Son to supply what is wanting in ours, and those that we feel should be drawn from that fountain of love." Amongst the acts of remote preparation for Holy Communion are loving affections, "considering that our divine Lord's Heart, filled with infinite and loving desire for our salvation, is the source whence originate all his actions and sufferings," and there are also aspirations to Jesus to obtain "admittance to his Heart." On going forth from the religious house, they should recommend themselves to the Heart of Jesus, praying to him: "O most loving Jesus, I commend to thee my soul and my body with all my senses and all my faculties, confiding to the wound of thy faithful Heart that thou mayst be pleased to preserve me therein from all sin and all inordinate affections. Deign to hide my heart in thine, with all my likings and dislikes, my times of rest and of work. Be thou the beginning and the end of all my thoughts, my words and my actions." On returning, "as

[1] Manuscript *Life*, according to Dom Boutrais, *Lanspergius,* pp. 188-189.

they approach the convent . . . they must drive away from their imagination all fancies conjured up by what they have seen and heard. . . . And on reaching the convent, they will return to the Heart of Jesus, to take up their exercises once more."[1]

The other book is by Fr. Adrien de Maringues, a Recollect. It appeared in 1659 at Lyons, under the title *Exercices spirituels très utiles et propres pour conduire les âmes religieuses et seculières à la perfection des actions des jours, des semaines, des mois, et des années.* It is addressed, as we see, to all pious Christians. But it was written specially for the Poor Clares. Now this book is full of the Sacred Heart. In it, as Fr. St. Just remarks, the author especially points out the manner in which we unite ourselves to Jesus in his Sacred Heart, how in it we should perform all our actions and devote ourselves to all the exercises of the purgative, the illuminative and the unitive ways.[2] Fr. Adrien draws attention to the fact that he does not propose any new exercises, and from the way in which he transcribes the pages of St Jure we are able to divine how he will treat the rest. The large part of the work devoted to the Sacred Heart would but prove more clearly the great place held by this divine Heart in the devotion of the faithful.

The famous Fr. Joseph (1577-1638), the right hand of Cardinal Richelieu, "Eminence grise," as he was called, makes frequent mention of the Sacred Heart. Few before St Margaret Mary's time have treated of this subject so much.[3] His instructions to the Benedictine nuns of the Mount Calvary Monastery, which he had founded in 1614, are full of it. The word *heart* has not for him a very definite meaning, and on closely examining such expressions as he uses, one might be tempted to conclude that when he uses the word *heart* it is not the heart of flesh that is in his mind, and that consequently, strictly speaking, he is not referring to devotion to the Sacred Heart.[4] But this conclusion would be wrong. Fr. Joseph is not so specific as later times, and the concrete reality on which his symbolism is founded remains so hidden that, when he is speaking of the *heart,* it seems to

[1] From Fr. H. de Grèzes, pp. 203-209. Much that these prayers and practices contain seems borrowed, notably from Lanspergius. But it matters little here.

[2] Fr. H. de Grèzes cites the text in full, pp. 212-214. But Fr. Henri seems to ignore that it is taken from Fr. de Saint-Jure. See *l'Homme spirituel,* Part II, chap. iv, § 2.

[3] See *Un précurseur de la B. Marguerite-Marie; Le P. Joseph et le Sacré-Cœur,* by the Abbé Louis I. Dedouvres, Angers 1899; Fr. H. de Grèzes devotes some pages to him also, 216-234.

[4] In fact, in one of his instructions he says: "Let us observe, in passing, that when we speak of the heart, we do not mean the material Heart of our Saviour, but his will, his love." Fr. de Grèzes, who gives the context, p. 221, has inadvertently omitted this phrase.

us more a word, a metaphor, than a thing, a symbol.[1] He shares this in common with all, or nearly all, those who at that period treated of the Sacred Heart. But a closer scrutiny shows us that the idea is nevertheless symbolic and that the word *heart* is not wholly devoid of its material significance; the constant adverting to the wound of the Heart and the pierced side suffices to prove this. When Fr. Joseph, speaking of the heart, says that he does not mean "to speak of the material heart of our Saviour, but of his will and love," his words outstrip his thoughts; he only means to say that he does not confine his attention to the material heart as such.

A number of passages on the Heart of Jesus have been collected from other Franciscan writers: from Fr. Philippe d'Angoumois († 1631); Fr. Paul de Lagny (1663); Fr. Léandre of Dijon († 1661); Fr. Bernardine of Paris (1662); Fr. Louis-Francis d'Argentan (1668); Fr. William of Troyes (1670).[2]

Similarly, more than one little-known fact has been gathered from the Franciscan mystics, whether regarding devotion to the Heart of Jesus or some manifestation of this Sacred Heart.[3]

With regard to this the Venerable Jane Mary of the Cross (1603-1673) merits special mention. Together with her saintly friend, Sybilla de Lodron, she founded at Roveredo, where she was born, a convent of Poor Clares, in which she entered religion. Her whole life was devoted to the Sacred Heart, of which she spoke unceasingly. "May the heavenly Spouse," she wrote to a friend, "transport your soul into the wide wound of his Heart and permit you to contemplate its beauty and its perfections. . . . You will be ravished at this sight into ineffable delights. He will inebriate you with his infinite love: like a wounded hind you will run . . . to his most holy and most lovable Heart, where the pure soul loves to take up her abode. . . . Adieu until we meet in the Heart of Jesus."[4] On April 15, 1654, she wrote in her *Testament Spirituel*: "O pierced Heart of my sweet Jesus! O door that thy love far more than the soldier's lance has opened! O sweet, O gracious, O lovable, O good Jesus! Destroy, consume, annihilate in thy heart filled with love all my sins. For it is in that Heart my soul places all her hope. . . . O Son of God, my lovable Spouse, I love thee with all my heart, and I languish with desire to enter through the sacred door of thy open Heart into the joys of thy paradise."[5] And how poetically she extols the Heart of Jesus! "O Jesus my love,

[1] See the explanations on this subject at the beginning of this work, Part I, chap. i, § 1.

[2] See the passages in Fr. H. de Grèzes, pp. 234-262.

[3] See in Franciosi, cols. 425-428, several examples taken from the *Palmier séraphique*.

[4] *Vie*, by Bede Weber, translated by Ch. Sainte-Foi, chap. vii, pp. 185-186; Franciosi, 429.

[5] *Vie, ibid.*, chap. xviii, p. 513-515; Franciosi, 419.

the soul's true happiness is to rest in thy Heart, divested of all things earthly, in blissful forgetfulness of all that is not God, and thus to drink of the milk of thy wisdom. May my eyes behold nothing but thee, may my ears hear only thee. May my tongue speak but of thee. May all my senses, sweetly lulled to rest in thy divine Heart, like John upon thy breast, dream and speak of thee with ineffable love. O Heart of Jesus, school of divine truth, in which the soul grasps and learns all that is most incomprehensible. Divine Artist, it is in the workshop of thy Heart that thou workest upon mine, labouring by the redoubled strokes of a reciprocal love to make of it a precious vase. . . . Thy Heart is an ark filled with white doves who, having escaped from the defilements of this world, have sought in thee a refuge. And thou dost stretch out thy hand to me to help my soul, wearied with its flight, to enter therein. Thy heart is a mysterious rock which it suffices that I should strike a little with the wood of the cross to cause a living water to issue forth that will for ever quench my soul's thirst. . . . Oh, how sweetly one sleeps on this rock, to the sound of the heavenly waters, soothed by the breath of divine consolations! Oh, how sweetly from the heights of the rock thou dost chant these words: 'Come, my dove, the door of my Heart is open to thee. Thou art my heart and I am thine, and I have shut up thine in mine, and we two have but one same will. I carry thee written on my open Heart. There thou art as a pearl of inestimable price, as the pearl of divine love.' O my Saviour, shut me up in the citadel of thy Heart. Place guards at the door, that my soul may not be troubled therein, but that it may there enjoy thy happiness in peace and in rest."[1]

To France we owe two or three great Benedictine abbesses who were very devoted to the Heart of Jesus.

At Sainte-Croix, in Poitiers, Flandrine of Nassau (1579-1640) caused the Sacred Heart to be represented in all the manuscript books in her monastery.[2] In the *Life* of Madame Frances de Nérestang, Abbess of La Bénissondieu, who died in 1652, written by Fr. Chérubin de Marcigny, a Recollect, and printed in 1653 at Lyons,[3] in which are some writings of the saintly Abbess, we find in the course of a meditation on the

[1] Fr. H. de Grèzes, p. 287. The same texts, with some difference of no importance as regards the present question, are in Franciosi, cols. 428, 431, taken from the *Life of the Venerable Jeanne Marie,* by Fr. Bede Weber, translated into French by Charles Sainte-Foi.

[2] Barbier de Montault, *Paysages et Monuments du Poitou,* Paris 1890, vol. i, p. 167.

[3] The date given by M. Cucherat, from whom (p. 168) I have taken this text. The exact title of the work, as I have it from M. de la Bégassière, who has copied it from Œttinger, *Bibliographie biographique* (under *Nérestang*), is *Le Palais de la sagesse, ou le Miroir de la Vie religieuse, trouvée dans la vie de la Mère de Nérestang, première Abbesse de l'Abbaye royale de la Bénissondieu,* by Fr. Chérubin de Marcigny, Lyons 1656.

Blessed Sacrament the following beautiful prayer to the Sacred Heart: "As I am perfectly assured of having access to thy Heart since the charity that thou hast for us dwells therein, permit me to make in it my refuge and my abode. Allow me to enter into that generous and compassionate Heart as the place of my refuge to which I can fly for safety from my cruel enemies. . . . My sweet Saviour, thou hast willed that thy sacred side should be opened, that a door might be kept open for us to enter into thee. Thou hast willed that love rather than the lance should pierce it, that we might find a dwelling therein and be sheltered from all the perils and persecutions of the world and hell. I go, then, with confidence and reverence to enter into that Heart so favourably disposed to me, never more to leave it. . . . It is therein that I will consider, examine into and weep over my sins, and ask pardon for them in this loving Heart that once suffered unutterable sorrow and was pierced with anguish because of them. It is in this Sacred Heart, infinitely holy, infinitely pure and abhorring the least imperfection, that I wish to detest all my imperfections, even the slightest; that I wish to fight against all inordinate passions and courageously resist the assaults of my enemies, hoping to gain a glorious victory over them in the cause of this invincible fortress. In this divine Heart I will live, content in mortification and penance, and in all my vexations, my afflictions, in dryness, in weariness, in all contradictions. In the same spirit I wish to suffer without murmuring the pains of death, remembering that this generous Heart, for love of me in the Passion, was overwhelmed with weariness and sadness and did not complain. In this Sacred Heart I renew the unreserved offering that I made of myself to thee, my beloved Master, of my soul, my body, of all their faculties, of all that they perform, and I abandon myself wholly to thee, my adorable Redeemer, entirely depending on thee for all that I am and all that I can do. I protest that it is my will to act ever according to the wishes of thy Heart, to follow its counsels, to conform to its desires, to enter into all its interests and to transform myself into its affections."[1]

Mother Mechtilde of the Blessed Sacrament (1614-1698), foundress of the Benedictines of the Perpetual Adoration, one day saw the Blessed Virgin showing her her Son covered with wounds and his Heart open, and inviting her to seek refuge in this Heart. This happened about the year 1637. Later, in

[1] From Cucherat, *Histoire populaire de la B. Marguerite-Marie,* 2nd edition, Grenoble 1870, vol. i, Bk. III, n. 18, pp. 169-170. In 1675 Fr. de la Colombière entered into correspondence with La Bénissondieu, and pronounced the funeral oration of Frances de Nérestang, junior, niece of the Abbess. Afterwards he sowed there the first seeds of the devotion to the Sacred Heart received from Margaret Mary. As we see, the ground was prepared.

a little book named *Le véritable esprit des Religieuses adoratrices,* written about 1660, she said to her religious : " Let us hasten, then, my dear sisters, let us hasten to the most Blessed Sacrament. Let us go to gratify the longing desires of that adorable Heart ; to please it, let us receive Holy Communion. With our whole heart and soul let us cast ourselves at its sacred feet, and say to it with reciprocal love the most ardent that it is possible for us to have : ' O divine Heart ! O lovable Heart ! O Heart whose excellence and goodness cannot be expressed ! Let thy desires find their fulfilment in me. Draw me wholly to thee that thy desires may be completely satisfied. Feed thyself in thy own way that I may be converted into thee and that thy desires may be wholly satisfied. Let my soul share in the smallest degree in thy desires, that I may be able to say with the same heart and the same love, through the communication of thy sacred desires to me, in Holy Communion every day : *Desiderio desideravi.*' "[1]

It is to be remarked that this beautiful prayer is addressed directly to the Sacred Heart. This was very rarely the case, although we have seen some examples of the kind. Another point to be remarked is the idea, which we believed to be wholly modern or at least wholly connected with the visions at Paray, of daily Communion as a response to the desires of the Sacred Heart. There are many other details in the letters of the holy foundress which have reference to the Heart of Jesus and manifest a real devotion.[2] It is not in the least surprising that the efforts of Blessed John Eudes should have met with the best reception there.

It is probable that by studying the life of Madame de Lorraine, Abbess of Montmartre, we should find similar traits. For there also Fr. Eudes had an excellent reception, and from 1668 or 1669 his Office of the Sacred Heart was in use there with the approval of the Cardinal de Vendôme. When we come to study the activities of Blessed John Eudes, we shall have something to say about this.

The various religious communities known under the general name of Ursulines also furnish us with interesting details.

The Venerable Mother Anne de Xainctonge, foundress of the religious of St Ursula of the Blessed Virgin (1567-1621), when she assisted at Mass, " had the most familiar

[1] *Le véritable esprit des religieuses adoratrices perpétuelles du très saint Sacrement de l'Autel,* chap. viii, pp. 130-131. Republished in Paris 1900. This edition seems an exact reproduction of the first, which bears the approbations of 1681 and 1682.

[2] In the letter to Madame la Comtesse de Chateauvieux, preserved by the Benedictines of the Rue Tournefort, with the too brief information concerning it, vol. iii, p. 445, there is no express mention of the Sacred Heart, but it might, without suffering by the comparison, be classed with the most beautiful letters of St Margaret Mary.

intercourse with our Saviour," says one of her biographers, Fr. Binet. "She used to go in spirit to the altar and kiss the precious wound in his side, and then, 'taking flight,' to use her own words, she would enter far into his Heart, that thus her soul might be closely united to him, protesting as she did so that she would never leave it until he had told her to go, assuring her that he loved her and blessed her."[1]

In the chronicles of the Ursulines of St Angela Merici we find many instances of devotion to the Heart of Jesus. The following have been collected by Fr. Franciosi:

Mother Anne de Beauvais, of Bordeaux (1587-1620), told her director, Fr. Loyrot, a Jesuit, that our Lord had taken her heart and had given her another in its place.[2]

Sister Charlotte Rouault, of Abbeville (1618-1644), desired and asked for scarcely anything else than to abide in the Heart of Jesus. In this Heart she found strength for her terrifying mortifications. Some days after her death one of her sisters in religion saw her (in a vision) "united to that divine Heart.[3]

Mother Marie-Germaine Tiercelin, of Pontoise († 1649), on one occasion saw our Lord, who showed her "his open side and his Heart burning with love for her, at the same time making her understand that his divine Heart and hers were so united that they formed but one heart."[4]

Mother de Jasse, of Ussel (1614-1656), saw our Lord, who exchanged hearts with her. "It pleases me," he said to her, "to take thine; it is one of my treasures." Then he gave her his Heart, counselling her to guard it.[5]

Similar favours were bestowed on Sister Antoinette Miette, of Roanne (1592-1627), who was held in great esteem by Fr. Coton. Our Lord also gave her his divine Heart, taking hers in exchange. He also permitted her to drink from his Heart a draught of inexpressible sweetness.[6]

We read of Sister Marie Prévostière, of St Jean d'Angély (1623-1662), that in her last moments, "when she had received Holy Communion, she saw a brilliant light near her bed,

[1] *La Vie parfaitement humble et courageuse d'Anne de Xainctonge,* by Fr. Binet, S. J., p. 207 of the MS., the date of which is about 1635. I am indebted for this information to the kindness of the religious of *Sainte Ursule de la très Sainte-Vierge* (known at Tours as *les dames de Lignac*), now at Sainte-Marie d'Haverloo, Bruges. The words to which Fr. Binet alludes are in the *Instructions que la V. M. Anne de X. a laissées de la main,* pp. 78-79, Besançon 1747. The word *heart* is not in her text, which has the following: "I am going to take a flight into the side of our Lord, considering why he has left it open. It is to testify to me his love and also to invite me to rest therein, that I may be closely united and joined to him."

[2] *Chroniques de l'Ordre des Ursulines,* Paris 1673, Part III, 2nd treatise, p. 448; Franciosi, 382.

[3] *ibid.*, Part III, pp. 114-116; Franciosi, 382-383.

[4] *ibid.*, Part III, 1st treatise, p. 168; Franciosi, 383.

[5] *ibid.*, Part III, 5th treatise, p. 262; Franciosi, 384.

[6] *ibid.*, Part III, 8th treatise, pp. 493 and 496; Franciosi, 384.

in the midst of which was a heart, the sight of which caused hers to palpitate violently as if with desire to be united to that glorious Heart. Indeed, it seemed to her that her heart, having drawn near to this Heart, the two hearts were blended together in such a way that it was as if there were but one."[1]

But amongst these lovers of the Sacred Heart a special place must be accorded to the Venerable Mother Mary of the Incarnation, an Ursuline, who died in 1672 in Quebec. Bossuet named her the Teresa of the New World, and no doubt before long the Church will raise her to its altars. Mary of the Incarnation was entirely devoted to the Sacred Heart, and the editor of her letters is justified in describing this "devotion which she practised every day for the last forty years of her life" as one of the characteristic features of her spirituality.[2]

She speaks constantly of the Sacred Heart; very often she writes at the top of her letters: "Saluting you very humbly in the Sacred Heart of our good Jesus," or some similar formula.[3]

In a letter to one of her sisters in religion, dated October 11, 1649, she writes: "You are as dear to me as myself; for this reason I should like to be able to put you into the Heart of our most lovable Jesus. In this sacred sanctuary I visit you, I see you every day. On your part, visit me in it, that thus we may rejoice together that he is so full of love as to allow us to approach him. Yours in the Sacred Heart."[4]

A little later, on August 13, 1650, she writes again to her: "My very humble greetings in the Sacred Heart of our most lovable Jesus, sanctuary of all the treasures of grace and of glory. May his infinite goodness be for ever blest that it has pleased him to continue to you the generous gifts of his intimate charity. Do not fear to obey the impulse that urges you to speak to him familiarly and lovingly. . . . You must respond to it and speak to him. To do so will captivate his Heart and win his goodness ever infinitely inclined to communicate itself to his friends, and if you did not respond to him you would have to answer for it to his love that only loves in order to be loved. . . . I long for you and wish for you, my dearest sister, in that abyss of love, the super-lovable, super-adorable Heart of Jesus. It is my will and wish that you should be lost and consumed in its divine flames."[5]

On October 22, 1649, in a letter to her son, she writes: "Let us live now in the Sacred Heart of Jesus, that thus we

[1] *ibid.*, Part III, 2nd treatise, p. 532; Franciosi, 384.

[2] *Lettres de la Révérende Mère Marie de l'Incarnation*, new edition, by M. l'Abbé Richaudeau, 2 vols., Tournai 1876; *Avertissement*, p. viii.

[3] See Letters LXII, XCII, CCXXXIV (this last was addressed to the Abbess of Port Royal in September, 1641).

[4] Letter XCII, vol. i, p. 392.

[5] Letter XCVII, vol. i, p. 420.

may conceive what the faithful practices of which you know can effect in a soul."[1] On the following day she adds: "Let us live in our Jesus, my very dear son. May our access to his Sacred Heart cause true sanctity to flow into our hearts, for it is from this Sacred Heart that all the treasures of grace and of love flow which make us live in his life and animate us with his spirit."[2]

It was in a letter to this son, Dom Claude Martin, dated September 16, 1661, that she described at great length a practice of devotion to the Sacred Heart with which God had inspired her about thirty years before (about 1635, she says in another place), and which she always observed.

Once, when it seemed to her that God was deaf to her prayers, she heard an interior voice saying to her: "Ask me for it through the Heart of my Son. Through him I will hearken to thy prayer." Immediately she says: "I felt my whole interior in intimate communication with that adorable Heart in such a way that henceforth I could only pray to the eternal Father through it." From that time she faithfully observed this practice.

"Here is how I conduct myself," she continues, "when I am free, in speaking to the eternal Father: 'It is through the Heart of my Jesus, who is my way, my truth and my life, that I draw near to thee, O eternal Father. Through this divine Heart I adore thee for all those who adore thee not. I love thee for all those who do not love thee. I acknowledge thee for all those who are wilfully blind and who, despising thee, do not acknowledge thee. I wish through this divine Heart to fulfil the obligation of all human beings. I embrace them all to present them through it to thee, and through it I implore from thee their conversion. . . . Ah! grant that through this divine Heart they may have life.' She then continues her prayers and her offering through the Sacred Heart, for the Church in Canada, for the missionaries, for her son, etc. She next addresses herself to our Lord, saying to him: 'Thou knowest, my Beloved, all that I would say to thy eternal Father through thy divine Heart and through thy sacred soul. Unite with me, that through thy Heart the Heart of thy Father may be moved. . . . Here,' she concludes, 'is the exercise in honour of the Sacred Heart of Jesus.'"[3]

Some facts can also be gleaned from other teaching congregations.

Marcelle Germain (1599-1661), who founded at Limoges the Institute of St Joseph of Divine Providence, told her

[1] Letter XCIII, p. 359.

[2] Letter XCIV, vol. i, p. 413. In the *Introduction* M. Richaudeau points out a great many passages in which there is question of the Sacred Heart.

[3] Letter CLIII, vol. ii, pp. 197-199.

confessor how one day whilst engaged in prayer she found herself "wholly absorbed into the Sacred Heart of Jesus." "My daughter," said our Lord to her, "drink in long draughts of the sweetness of my Heart; in it you will find abounding consolation of every kind. Enter into my most lovable Heart, see and drink from this torrent, in this abyss of delights I will shut thee up in my divine Heart that is filled with love for thee." "This God of love," she adds, "has opened that adorable Heart to me, saying to me: 'Behold how it can contain the whole world!' Oh, how great, how glorious is this divine Heart! . . . How good it is to dwell and to be lost therein."[1]

Jeanne de Matel (1596-1670), foundress of the Institute of the Incarnate Word, was also in intimate communion with the divine Heart. Once our Lord said to her: "My daughter, before receiving me in Communion, I took thy heart; mine through my love belongs to thee."[2] On another occasion he said to her: "Thou hast wounded my Heart." And as on the evening of that same day she was preparing for Holy Communion, he wounded her heart with an arrow of love, saying as he did so: "Thou hast wounded me in thy house; I will wound thee in mine."[3] Once he invited her to rest in his wounds, and another time he showed her the graces of the Blessed Sacrament flowing from his divine Heart.[4]

It would be possible to give countless similar facts, or to point out in her writings practices of devotion such as that of greeting her religious in the Heart of Jesus.[5]

iv

The Devotion becomes General amongst Christian Ascetics

Proofs: Louis Bail, Bernières-Louvigny, Bossuet.

In reading the discourses of the orators and the writings of the ascetics of the seventeenth century, one finds continual mention of the Sacred Heart; sometimes there are whole pages, pious and touching, devoted to this subject. Louis Bail

[1] *Messager du Cœur de Jésus,* February, 1890; Franciosi, 411. I think the text has been modernized.

[2] *Vie,* by Prince Galitzin, chap. vi, p. 28; Franciosi, 413.

[3] *ibid.,* chap. v, p. 19; Franciosi, 414.

[4] *ibid.,* chap. v, p. 21; chap. xix, p. 139.

[5] See the facts and the texts collected by Franciosi, 415, 416. There are also some facts—not many—in the *Vie de la R. M. Jeanne Chezard de Matel,* by R. M. St Pierre de Jésus, Paris 1910, particularly pp. 40, 64, 65, 534. See the shield of the Incarnate Word (a crown of thorns surrounding the monogram I H S, and below it a heart surmounted by three nails, on which is written these words: *Amor meus*). One would be inclined to think that this heart is intended to represent the Sacred Heart. This would be a mistake. According to the explanation of it given by the foundress herself, it is the heart of a religious. See *Vie,* by the R. Mère St Pierre, pp. 260 and 310.

(† 1669), in his *Théologie affective,* has a beautiful elevation to the Heart of Jesus, the principle of our spiritual life and the source of our salvation.[1] M. de Bernières-Louvigny writes: "This divine Heart of Jesus will be henceforth your oratory, O my soul; it is in it and through it that you will offer all your prayers to God the Father, that thus they may be more pleasing to him. This will be your school to which you will go to learn the supereminent science of God. . . . This will be your treasury to which you will go to take all that you need to grow rich."[2]

The countless texts which refer to the Heart of Jesus do not always prove that it is devotion to this Heart in the strict sense of the term which comes before us. But they indicate at least that as soon as there was question of the divine Master's sentiments, of his virtues, of the union that should exist between him and the Christian, of the resemblance that Christians should bear to him, of his life in us and of our life in him, this devotion occurred naturally to the mind. We shall not be surprised, therefore, to find in Bossuet, I will not say (to avoid all exaggeration) a sermon on the Sacred Heart, but at least part of a sermon in which the very spirit of the devotion is extremely well defined, and it is very clearly shown, too, on what it should be based, for it is the basis of the Christian life—oneness of heart with Jesus Christ. This forms part of the Panegyric of St John,[3] and the whole of this doctrine is so exalted and so largely concerned with the Heart of Jesus that it is well worth dwelling on a little. "What enables me," he says, "most of all to understand the strong predilection of the Heart of Jesus for the disciple of whom we are speaking is the three gifts which he gave him. . . . Whilst living he gives him his Cross; when dying he gives him his Mother; at his Last Supper he gives him his Heart."[4] After a few words on the first two gifts, Bossuet continues: "But it is most of all in the magnificent gift that he gives him at the sacred banquet of the Eucharist that he shows his love. As if it were not enough to have bestowed upon him so many gifts, he puts him in possession of the source of all his bounty—that is, of his own Heart, on which he enjoins him to rest as on ground that he has acquired. O truly happy disciple to whom Jesus Christ . . . has given his Heart, so that henceforth he may be but one and the same thing with himself! What remains for thee, beloved one who art so favoured, but to accept these gifts with the reverence

[1] Part I, *De l'Œuvre des six jours;* Meditation XVI, *De la formation de la femme,* 1 point, Paris 1659, p. 203.

[2] *Le Chrétien intérieur,* by a Solitary, Bk. IV, chap. vii, 2nd day, last edition, Rouen 1670, p. 270.

[3] Preached at Metz, December 27, probably in 1658; not later, according to M. Lebarq, *Œuvres oratoires de Bossuet,* vol. ii, p. 526.

[4] Lebarq, *loc. cit.,* 528.

due to the love of thy benevolent Master? Behold, Christians, in what way he accepts them. He accepts the Cross. . . . He accepts the Blessed Virgin. . . . Above all, he accepts the Heart of Jesus with indescribable love when he rests upon it softly, quietly, to mark his peaceful enjoyment, his assured possession.''[1] Here we have the proposition and a section of the discourse. The third point is wholly devoted to the gift of the Heart. To give some idea of it, we subjoin a few extracts.

"Our Saviour is not content with pouring out his gifts on St John. He will give him even the very source whence they come. All these gifts come from love. . . . He has given him his love. Love has its origin in the heart. He gives him his Heart also, and puts him in possession of the ground of all the fruits of which he has already given him. 'Come,' he says, 'O my beloved disciple. Before the beginning of all time I have chosen thee to be the teacher of charity. Come and drink it in at its source. Draw near this Heart that breathes only love for men, and that thou mayst be able to speak more convincingly of my Heart, come close to it, that thou mayst feel the fire of the love with which I am consumed.' ''[2] Then, apostrophizing the beloved Disciple, the orator continues: "John, since thou art the master of it, open to us this Heart of Jesus; point out to us all its impulses, which are prompted by charity alone." "This is what he has aimed at in all his writings,'' he continues. "All the writings of St John tend but to explain the Heart of Jesus.'' Bossuet, the interpreter of St John, will now himself explain that Heart to us. "In this Heart is the compendium of all the wonders of Christianity. Mysteries of charity whose origin is in the Heart, a Heart that is, if such a thing can be said, formed entirely of love; all the palpitations, all the beatings of this Heart, they are all produced by charity. What is it has caused him to dwell amongst us? Love. '*God so loved the world.*' It is love, then, that has brought him down to earth to assume our human nature. But what other heart would he give to this human nature but a heart all formed of love? Give me all that there is of tenderness, all that is sweet and human: a Saviour must be created who cannot endure that we should suffer without being filled with sorrow."[3] Here the orator sets before us in beautiful and touching language a vivid representation of the Heart of Jesus. He then concludes: "Behold, brethren, such is the Heart of Jesus, such is the mystery of Christianity. This is why the compendium of faith is in these words: 'We have believed in the love which God has for us.' "

"Why is it that the Jew does not believe in our Gospel?

[1] Lebarq, *loc. cit.*, 528-529.
[2] Lebarq, *loc. cit.*, 541.
[3] Lebarq, *loc. cit.*, 541-542.

He recognizes sovereign power, but he will not believe in love. . . . For my part, I believe in his charity, and to say this is to say everything. He has been made man. I believe it. He died for us. I believe it. He loves, and he who loves does all things. *Credidimus caritati ejus!*"[1] "But," he resumes immediately, "if we believe in him, we must imitate him."

The lesson is to be a lesson of charity. "This Heart of Jesus embraces all the faithful. . . . Let us, then, have a heart like the Heart of Jesus, a wide-open heart from whose love none are excluded. . . . Let us love one another, then, in the Heart of Jesus Christ."[2]

It would take too long to give here the whole of this development, which is full, so to speak, of the Sacred Heart. "Let us have a heart like that of Jesus Christ." What more perfect formula of Christian charity than this, which is, likewise, an ordinary formula of the same devotion? "Let us love one another in the Heart of Jesus."

What more could be said in the sense of the devotion than to show "in this Heart . . . the compendium of all the wonders of Christianity," to refer the whole of our faith to that saying of St John: "We have known and have believed the charity which God hath to us" (1 John iv, 17)?[3]

[1] Lebarq, *loc. cit.*, 542. [2] Lebarq, *loc. cit.*, 543.
[3] See above, Part II, chap. iv, 2, pp. 120-122; *cf.* chap. iii, pp. 113-118; also Part I, chap. ii, 7, pp. 30-32; chap iii, 2, pp. 46-48.

CHAPTER V

SPECIAL EFFORTS TO ORGANIZE AND SPREAD THE DEVOTION

TO all that has reference to the Visitation Order, the Jesuits and Blessed John Eudes, I consider it my duty to devote a separate chapter. Why? First of all with regard to these, we have matter of such abundance that the insertion of it into another chapter would render it of immense length and out of all proportion. It seems to me also that the division will enable us to discern more easily the traces of special effort, of sustained action for the organization and the spread of the devotion. Lastly, disputes have arisen as to the precise part taken by the Visitation nuns, by the Jesuits and by Blessed John Eudes in the propagation of the devotion. Without wishing to enter into the controversy, one may desire to know the exact facts. For this reason these chapters will be devoted to facts and texts. We give priority to the Visitation nuns, connecting, as is right, their devotion with that of St Francis de Sales and St Jane Frances de Chantal.

i

St Francis de Sales and the Visitation Order

The Saint's personal devotion—This devotion in the work that he instituted—St Jane de Chantal—Other religious of the Visitation Order—The beginning of Paray-le-Monial.

St Francis de Sales, by a double right, merits a prominent place in this account; by reason of his writings and because of his supernatural intuitions with regard to the vocation of the Visitation nuns.

In his ascetical treatises he does not speak *ex professo* of the Heart of Jesus. But he had great devotion to this divine Heart, and in his writings he has given us many exquisite proofs of it, although there is nothing in them except his manner and style that is exactly personal to himself. Writers on the Sacred Heart have collected a good many[1] of these,

[1] See Nilles, Bk. I, Part I, chap. i, § 2, p. 16; Part III, chap. i, § 1, p. 437. Above all, see N. Albert, *Somme ascétique de Saint François de Sales,* 2nd edition, Paris 1879, vol. ii, pp. 102-115. *Cf.* A. De Becdelièvre, *La dévotion au Sacré-Cœur de Jésus dans l'œuvre de Saint François de Sales,* in the *Messager du Cœur de Jésus,* September and October, 1908, vol. lxxxiii, pp. 551-553, 617-620.

and a whole book has been made of *The Sentiments of St Francis de Sales on the Sacred Heart.*[1]

It will suffice to cite a few lines. He is writing during Advent to St Jane de Chantal: "You are well placed near that sacred Crib . . . his little Heart palpitating with love for us should greatly inflame ours. But see how lovingly he has written your name in the depths of his divine Heart that is palpitating there on the straw with the passionate loving desire that he has of your improvement; and there is not one sigh that he sends to his eternal Father in which you have not a part, nor a single thought of his mind that is not for your happiness. The magnet attracts iron, amber attracts straw and hay. Whether we are like iron because of our hardness, or like straw because of our weakness, we must unite ourselves to that sovereign little darling who is a true magnet of hearts."[2] On the eve of the Feast of St Catherine of Siena, he writes: "Why does it not happen to us as to that blessed Saint, that our Saviour would take away our hearts and put his in place of ours? But will he not rather make ours all his own? . . . Oh! that he may do so, this sweet Jesus, I implore it of him through his own Heart and by the love that he has in it, which is the love of loves."[3]

Such passages are not rare in his writings. They alone would suffice to justify those words of Pius IX in his Pontifical Brief proclaiming him a Doctor of the Church: "His letters are also a very valuable acquisition to the literature of asceticism. And it is, in particular, marvellous how, filled with the Spirit of God and drawing near to the author of sweetness himself, he has sown the seeds of this devotion to the Sacred Heart of Jesus which in these unhappy times we have the great joy of seeing marvellously spread to the great profit of religion."[4]

It is not, however, his writings nor his personal sentiments that have rendered him remarkable to the historian of the devotion. It is his action with regard to what concerns the mission and the spirit of the Visitation that has given him a place apart from others in its history. One would say that he had seen beforehand how intimately connected his Congregation would be with the Sacred Heart. Mgr. Bougaud has collected (somewhat adapting them, it is true) a number of interesting passages on this subject. "Do you not desire to be the adoring daughters and servants of the loving Heart of this divine Saviour?"[5] Another time he says (substanti-

[1] Title given by Bougaud, chap. viii, p. 181, n. 3, and elsewhere, without further information. It is, perhaps, a manuscript collection.

[2] *Epistres spirituelles,* vol. viii; Epistre VI, *Œuvres,* Paris 1647, vol. i, p. 631.

[3] *loc. cit.,* Epistre LXII, p. 662.

[4] *Œuvres de Saint François de Sales,* vol. i, p. xix, Annecy 1892.

[5] *Abrégé de l'esprit intérieur des religieuses de la Visitation,* by Mgr. de Maupas, Rouen 1644, chap. vi, p. 34; *cf.* Bougaud, chap. viii, p. 180.

ally): "The religious of the Visitation who are so happy as to observe their rules faithfully may bear the name of *filles evangéliques* who have been specially instituted in this last century to be the imitators of the two virtues dearest to the Sacred Heart of the Incarnate Word, meekness and humility, which are virtually the basis and the foundation of their Order, and give them this special privilege and incomparable grace of being entitled to bear the name of daughters of the Heart of Jesus."[1] Lastly, on June 10, 1611, being the Friday after the Octave of Corpus Christi, the day destined to be the future Feast of the Sacred Heart, he writes to St Jane de Chantal: "This night God has given me the thought that our house of the Visitation is, by his grace, noble enough and important enough to have his arms, his emblazonry, his device, and his war-cry. I have therefore thought, my dear Mother, if you agree, that we should take for our coat of arms one heart pierced with two arrows, and surrounded by a crown of thorns; this poor heart serving as the base of a cross that will surmount it and on which will be graven the sacred names of Jesus and Mary. My daughter, the first time we meet I shall tell you a thousand little thoughts that have come to me on this subject. For truly our little congregation is a work of the Hearts of Jesus and of Mary. The dying Saviour has given birth to us in the opening of his Sacred Heart. It is therefore quite just that our heart remain through assiduous mortification always surrounded by that crown of thorns that rested on the head of our Leader, whilst love kept him fastened on the throne of his mortal agony."[2]

[1] Bougaud quotes this text (p. 181) when referring to the *Sentiments de Saint François de Sales sur le Sacré-Cœur.* See p. 194 in *Œuvres diverses,* vol. ii, p. 489, where the Visitation nuns of Annecy relate that Jane de Chantal used to say that "the spirit of the Institute could not be better defined than by recalling to mind those words which sum up what was said by their blessed Father. These words are given as his by the Paray nuns in their edition of the *Vie et Œuvres,* vol. i, p. 229 (257). Just at this part they have changed the text of the *Contemporaines* by inserting (probably following Languet) these words as given by "Mgr. du Puy" in *Vie de Saint François de Sales,* Part V, chap. i, p. 310. Languet refers also to this life, Gauthey edition, p. 54 (Languet therein, p. 54, and M. Hamon, p. 135, both write M. Dupuy). This "Mgr. du Puy" is Mgr. Maupas du Tour, who was Bishop of Le Puy, and afterwards of Évreux. The saintly founder, according to Mgr. Maupas, gave the Visitation nuns constitutions "so much in conformity with the maxims and the spirit of the Gospel that, according to some great servants of the Lord, they are, as it were, the marrow, the pith and the epitome of these, in such sort that the religious . . ." (here follows the text quoted). The author does not say from whom he quotes. The words would seem to be from St Jane de Chantal, but the thoughts are those of St Francis de Sales.

[2] *Œuvres de Saint François de Sales,* Lyons and Paris (Vitte) 1908, vol. xv, pp. 63, 64. Owing to the exertions of the religious of the monastery at Annecy, this edition is complete. The last words indicate

The Visitation was, as it were, consecrated beforehand to the Sacred Heart; it was as if baptised in that divine Heart.

It would seem that long before the time of St Margaret Mary, the Visitation nuns were conscious of their mission. In the book called *Petites méditations,* often ascribed to St Jane de Chantal, Mother L'huillier, who is the authoress, wrote the following: "Our sweet Saviour . . . obliges us, especially us Visitation nuns, by the gift and the favour of his Heart, that he has bestowed on our Order, or, to say it better, of the virtues that have their abode in it, since he has founded our dear institute on these two principles, 'Learn of me, for I am meek and humble of heart.' This is the share of all his treasures that has fallen to us . . . so that we may have this satisfaction, if we learn and practise well the lesson that this loving Saviour gives us, we shall have the honour of bearing the title of daughters of the Heart of Jesus." Then follows this outpouring of gratitude: "It is very sweet, my dear soul, that this gentle Jesus should have chosen us to make us the daughters of his Heart. Why, O my Saviour, hast thou not thus favoured some others in thy Church? What have we done for thee that thy goodness should have destined from all eternity this treasure for us in these latter days?"[1]

In this, as in all things, the saintly foundress of the Visitation Order is one in heart and soul with her spiritual Father. "Be truly humble, meek and simple," she wrote, "that in this way, your poor dear heart, which I tenderly love, may become truly like the Heart of Jesus."[2] "God grant us the grace," she wrote another time, "to be in his Sacred Heart, living and dying."[3] On the margin of the paper in which St Francis de Sales on the part of God declares his acceptance of her vows, which she ordered to be buried with her, she wrote the following invocation to the Blessed Virgin: "My most sweet Mother, put this unworthy daughter and her resolutions in the Heart of thy Son that thus they may endure for all eternity."[4] In speaking of St

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clearly that the heart in question is not the Heart of Jesus, but that of the Visitation nun. We see, on the other hand, that the atmosphere in which the holy founder's "thousand little thoughts" are stirring is all fragrant with the Heart of Jesus.

[1] *Exercices spirituels pour les dix jours de la solitude, selon l'esprit du B. François de Sales, tirés pour la plupart de ses écrits, VIII^e^ méditation, De l'amour que Jésus-Christ nous porte, 4^e^ Considération. Cf.* Bougaud, *op. cit.*, chap. viii, p. 188. But M. Bougaud is mistaken as to the authorship (p. 187). See Letierce, vol. i, p. 27. Mother L'huillier died in 1655.

[2] *Sainte Jeanne-Françoise Fremyot de Chantal, sa vie, ses œuvres.* The publication of this authentic edition is due to the efforts of the religious of the Visitation monastery at Annecy, Paris 1874 and following years. *Lettres,* vol. i, Letter XCVI, p. 177.

[3] *ibid., Lettres,* vol. iv, Letter MCCCLXXV, p. 461.

[4] *ibid., Œuvres diverses,* vol. i, p. 52.

Francis de Sales, we have already quoted the beautiful words of St Jane de Chantal to her daughters on the meekness and humility that would make them truly "daughters of the Heart of Jesus." Whether or not they are textually those of the saintly director or of the foundress, they express a thought familiar to both. In the splendid edition issued by the Visitation nuns, they are preceded by the following words also ascribed to St Jane de Chantal: "If the sisters of our congregation are very humble and very faithful to God, they will have the Heart of their crucified Spouse as their abode and their resting-place in this world, and for their everlasting habitation his heavenly palace."[1]

Lastly, amongst the meditations written by her for the yearly retreats, the eighteenth is entitled, "By what means the religious soul may delight the Heart of her Beloved."[2]

In the annals of the Visitation Order are observed the names of many religious who had great devotion to the Heart of Jesus or on whom he bestowed remarkable favours. A few examples at least must be noticed here.[3]

Mother Frances de la Flechière († 1665) "made a compact with his Heart that in honour of the joys and sorrows of the Sacred Hearts of Jesus and Mary, she would never manifest any sign of her own personal joy or sorrow."[4] Mother Anne de Beaumont († 1656) during a Retreat felt her soul "hidden through love in the Heart of her Jesus."[5] Sister Marie Collet († 1664) during the whole of one day rested on our Lord's Heart.[6] Sister Claude Garnier († 1667) learned from our Lord "that the abode of souls that humble themselves is in the Heart of Jesus, and that he cherishes them as the apple of his eye."[7] Mother Anne Rosset († 1667) found herself one day with her lips pressed to the wound of the sacred side with such transporting of her heart into the Heart of Jesus that she fainted away. "It seemed to me," she says, "that this divine Heart said to my wretched one, 'We shall never be separated, heart to heart we shall love each other eternally.'"[8] That was in 1614. "She was," say the ancient chronicles, "the first daughter of the Visitation to whom the divine Master revealed the treasures of his adorable Heart."

[1] *Sainte J.-Fr. Fremyot de Chantal, Œuvres diverses*, vol. ii, p. 488.
[2] *ibid.*, vol. ii, p. 42. Franciosi has collected the text, cols. 371-373.
[3] See especially Franciosi, cols. 398-410, and Letierce, vol. i, pp. 22-35; *cf.* Bougaud, *op. cit.*, chap. viii, p. 190 ff; A. Hamon, *loc. cit.*, 138-140. The principal source of information is the volumes *de l'Année sainte des Religieuses de la Visitation*, Annecy 1867 ff.
[4] *Vie de plusieurs Supérieures de la Visitation*, Annecy 1693, p. 369; Franciosi, col. 399.
[5] *ibid.*, p. 127; Franciosi, 399.
[6] *Année sainte de la Visitation*, vol. i, p. 8; according to Hamon, *loc. cit.*, p. 138.
[7] *ibid.*, vol. v, p. 474; Hamon, p. 138.
[8] *Sainte J.-Fr. Fremyot de Chantal, sa vie, ses œuvres*, vol. i, p. 32; Franciosi, 399-400.

Mother Marie-Constance de Bressand († 1668) writes: "One day when meditating on our Lord on the cross, it was made known to me that his side was opened to show us his love and in order that he might receive all our hearts into his. I wished, therefore, to cast my heart therein, but because of my unworthiness I was refused this grace. But I understood that this refusal was but to make me pray for it with greater ardour. This I did with great love, and then my heart was drawn close to this Sacred Heart to which it was united and pressed in the closest and most intimate manner, that thus the virtues of that Heart might be imprinted on mine and close it in such a way that no affection but that of love might ever again enter therein. Then in words full of love this divine Heart assured me of its special protection and assistance on all occasions when I shall have recourse to it."[1]

Toward 1661, Sister Guillemette Dumas, in her monastery at Chartres, wrote: "O my God! I implore of thee the grace that as soon as I awake in the morning my first aspirations may ascend to thy throne and may unite me to and incorporate me with the Heart of Jesus, that thus in him and through him I may know thee, love thee and adore thee as thou dost desire. . . . As I cannot live without inhaling and exhaling, I mean, O my God, by my aspirations to draw into my soul the Heart of Jesus . . . that I may live and breathe only through this divine Heart. I wish that my thoughts may be conceived and produced only in the mind and Heart of Jesus."[2] Sister Guillemette did not die until 1694, four years after St Margaret Mary's death. Had she heard of the saintly mystic of Paray? It is probable, having regard to the frequent communication between the monasteries of the Visitation. But proof is wanting. A similar instance is that of Marie-Michel Bouffard (1661-1698), a lay sister at Nantes, who enjoyed also, long before there was any question of Margaret Mary, close intimate relations with the Heart of Jesus.[3]

With regard to two other sisters in religion who had very great devotion to the Sacred Heart long before the revelations, there cannot be any possible doubt.

In 1668, Sister Marthe Gaultier († 1692) wrote: "Thou knowest, O holy Virgin, Mother of my Saviour, that I have but one desire, that I will but one thing, and this is to be united to God and to thee, my good Mother: it is to love this

[1] *Année Sainte*, vol. x, p. 610; Franciosi, 400. Here, and also in Mother Anne Rosset, the personification of the divine Heart will be remarked; whatever may be the meaning, the expression for that time is remarkable.

[2] *Année Sainte*, vol. viii, p. 13; Franciosi, 401-402.

[3] *ibid.*, vol. v, pp. 702-736; Franciosi, col. 505; Letierce, vol. i, pp. 605-608.

divine Master perfectly and ardently. But from whom can I obtain this grace unless from thee, O holy Virgin, who art the mother of love? Take my heart, let it be swallowed up in thine, and through thee in that of Jesus Christ. May it be lost in him as a drop of water in the ocean, as nothing in the whole, or rather, let it be consumed in the flames of love."[1] Some years later, at Dijon, Sister Marthe Gaultier was to learn of the revelations at Paray and to take part in the first feasts of the new cultus.

It was in a supernatural manner that another Visitation nun, Sister Giovanna Benigna Gojoz, a humble lay-sister in the monastery of Turin, where she was to die in 1692, learned of the favours granted by the Sacred Heart to St Margaret Mary. "It is certain," says her biographer, "that in 1687 she informed me of several favours that were bestowed on our Sister Margaret Mary Alacoque of which no one in our country was as yet speaking. She told me that this was a person through whom God would be glorified, and that she would teach in the Church a very profitable devotion."[2] Sister Giovanna Benigna herself was loaded with favours by the Heart of Jesus. After she had gone through a long preparation through union with our Saviour on the cross, "Love," she says, "hid me in Jesus, and I found myself in the adorable Heart of my Saviour where I abode, as if lost to myself, during three whole years." Her biographer adds: "The spirit of love ever continued to thrust her deeper into the interior of this divine Heart, and Sister Benigna was there as a dove in the cleft of the corner-stone."[3] One day she saw her own heart "in the hands of that uncreated Love who held it as if it were in a very precious vase. I understood that this vase was the Heart of Jesus, and it was said to me: 'Jesus has taken your heart, but he gives you his which contains yours.' I then perceived it so small, this poor heart of Benigna, that I was grieved at finding it so limited and so little capable of containing much love. . . . Then Love itself consoled me and said to me: 'My dove, I make amends for all your faults in love with my love, for its smallness with the love of the Heart of Jesus, its feebleness with my omnipotent goodness. In a word, the Heart of Jesus and yours, Benigna, are united.'"[4] On another occasion, she writes: "Love again said to me, 'When I lead the spouse

[1] Letierce, *Étude sur le Sacré-Cœur,* vol. i, p. 34, from the *Année Sainte.* But the author does not give any precise reference. There is no doubt but that the style has been retouched.

[2] *Le charme du divin amour, ou la vie de la dévote sœur Jeanne-Benigne Gojos,* by Mother Marie Gertrude Provane de Leyni, Turin 1846, Part III, chap. ix, p. 486. A new edition was published at Besançon in 1907.

[3] *ibid.,* Part II, chap. xiv, pp. 361-362, Turin 1846.

[4] *ibid.,* Part III, chap. v, p. 431, Turin 1846.

into thy heart, thou shouldst embrace him. Benigna has nothing to fear, for love itself has marked her place in the Heart of Jesus, in it she has her usual abode and it is therein that the Spouse makes her sensible of his heavenly embrace."[1]

Amongst those religious of the Visitation who were devout to the Sacred Heart, Mother Anne-Marguerite Clement, who died January 3, 1661, at Melun, merits a special place in the history of the devotion. Quite as great, or even a greater lover of the Heart of Jesus than those already mentioned, she had been loaded with favours by our Lord, who had taught her the secrets of his divine Heart. Like St. Catherine of Siena, she had on one occasion experienced the sensation that our Lord had taken away her heart and had replaced it with his own. But beyond that she had a clear intuition that the Visitation Order had been instituted by the Sacred Heart and in the interests of the Sacred Heart. She knew that St Francis de Sales during his lifetime had his abode in the Heart of Jesus, and that it was in it he was inspired to found an Order whose special object would be to render homage to that divine Heart.[2] Her *Life,* published in 1686, twenty-five

[1] *ibid,* Part III, chap. v, pp. 438-439. Most of these texts are in Franciosi, cols. 407-408, taken from the Turin 1846 edition. It is to this edition I also refer, not having the Besançon edition at hand. One more remark. We have already pointed out that mystical matters, whilst being actually true as psychological experiences, in their objective reality must not be taken literally. With regard to this subject, we have an interesting case in the life of Sister Benigna. On one occasion our Lord had so intimately associated her with his sufferings on the cross that it seemed to her as if she herself were fastened to it. For a few moments she felt afraid to yield to the operation of this grace, not in the least understanding how she could think she was on the cross when she was actually on her knees. But his words, spoken in the interior of her soul about the truth of this mercy, reassured her, teaching her that it was only represented to her that she was on the cross, and that it was in the same manner that he himself was on it, " since my dwelling," said the divine Spouse, " is in inaccessible light, this is only to make thee understand how closely I have united thee to my crucified humanity. This grace has only been communicated to thee in mind and heart; for neither of us is on this cross " (Part II, chap. xiv, pp. 360-361).

[2] *Vie de la Vénérable Mère Anne-Marguerite Clement,* Paris 1686, *passim; cf.* Letierce, *Le Sacré-Cœur,* pp. 96-102; Franciosi, 402-405; Galliffet, Bk. II; *Addition,* art. 1, pp. 132-140. Here is the text itself of the *Vie* as it is reproduced in the *Contemporaines,* vol. i, p. 229 (259) and by Languet, p. 54 : " God made known to her that whilst this blessed [one] was on earth he made the Heart of Jesus his dwelling-place where his rest could not be interrupted by his weightiest occupations; that as Moses, by conversing familiarly with his God, became the meekest of all men, so by his intimate converse with his Beloved he attained to the perfect practice of the two virtues of the Heart of Jesus—humility and meekness; that this holy legislator had been inspired to establish an order in the Church to honour the adorable Heart of Jesus Christ and the two virtues dearest to him, which are the foundations of the rules and constitutions of the Visitation [Order]; that there was no Order which made profession of rendering homage to this divine Heart. . . . That of the Visitation has been established to render

years after her death, would appear in time to support St Margaret Mary and to aid her in her apostolate, as the latter in one of her letters will, with manifest joy, relate to Fr. Croiset.[1]

ii

The Society of Jesus: its Special Role[2]

Beginnings and supernatural proofs—First historical traces—First clients—Mystical facts—Spread of the devotion by means of the image, by writing and by preaching—Alvarez de Paz, etc.—Louis Lallemant and his followers—Treatises by Mathias Hajnal, Pierre-Marie, Vincent Caraffa, Paul de Barry, Paul Lejeune, etc.—The devotion enters largely into the mysticism of Saint-Jure—A little work by Druzbicki—Jean Paullinus—Its place in the mysticism of Nouet—A special treatise—Fr. Huby.

We do not find amongst the members of the Society of Jesus in the first years of its establishment the same devotion or the same intuition that was noticeable in St Francis de Sales and in the Order of the Visitation. With regard to St Ignatius we have no certain historical proof that he had any devotion, in the strict meaning of the word, to the Heart of Jesus. His version of the *Anima Christi* with which he heads the Spiritual Exercise[3] does not contain the invocation, *Cor Christi, inflamma me,* that we meet with sometimes in the versions used from the beginning of the seven-

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homage to his Heart and to imitate his hidden life." This text (revised under G., 222-223) is taken from the *Vie,* Part III, chap. xiv, p. 266. It will not escape notice that the words referring to meekness and humility, "the two virtues dearest to the Heart of Jesus, and the foundation of the rules of the Visitation Order," are almost the same as those of Mgr. de Maupas and of St Jane de Chantal that we have quoted. One wonders if she and Mgr. de Maupas were not alluding to the visions of Mother Anne-Marguerite, or if the latter had not been influenced by the words of the foundress. Amongst the mystics similar instances are not rare.

[1] "I must tell you, also, that it was revealed to a religious who died about forty years ago in the odour of sanctity, that the devotion to the Sacred Heart of our Lord Jesus Christ would have its beginnings in the Order of the Visitation" (*Lettres inédites,* III, 125; G., XXXII, 551). Notwithstanding the chronological error (the letter is dated September 15, 1689, when Mother Anne-Marguerite had been dead only twenty-seven years), there is no doubt that Mother Anne-Marguerite Clement is the religious mentioned. The terms employed by the Saint are textually the same as those in the *Life,* which has just appeared.

[2] See, besides, Letierce, Franciosi and others, cited p. 191; *La spiritualité de Saint Ignace,* by A. Brou, Paris 1914, v, pp. 67-77; x, pp. 188-193.

[3] This prayer, as we know, was in existence long before the time of St Ignatius. It seems that John XXII enriched it with an indulgence, and certain writers ascribe its composition to John XXII himself.

teenth century, if not earlier. In the *Nacional Homenaje*, p. 100, there is an invocation ascribed to him in which we find mention of the Hearts of Jesus and Mary. "Holy Mary, Mother of our hearts, obtain that our heart may become like thy Heart and the Heart of thy sweet Son." But the text on which this is based does not say what it is made to say.

We have no proofs that can be classed as historical, properly so called. A Jesuit, Fr. Claude Bernier († 1635), related that he had learned from the divine Master himself that he had given his Heart to St Ignatius, as long before he had done to St Catherine of Siena.[1] This took place long before the great manifestations of the Sacred Heart to St Margaret Mary. Long afterwards (in 1733) a much more expressive revelation was made to a young Spanish Jesuit, Fr. Bernard-Francis de Hoyos. He relates that once, "at the moment of Communion, I felt the holy Founder on my right hand, and on my left St Francis Xavier. . . . When I had received my dear Jesus into my heart, it seemed to me that the two Saints rendered homage to him. Then our Lord made a sign to our holy Patriarch to speak to me, and another to me to listen to the doctrine that he was going to teach me. The Saint then, by words which he uttered and by ideas that he caused to come to me, without saying anything, declared that divine Providence willed to give the Society the glory of seeing its sons propagate the worship of the Sacred Heart of Jesus, and obtain from the Church the desired feast, and undertake to have it accepted. The Saint himself . . . and St Francis de Sales have received the mission to promote this undertaking by means of their two religious Orders, the Visitation and the Society."[2] This is, we see, a sort of double of Margaret Mary's celebrated vision.

The historical proofs that we have been able to verify are the following.

The spirit of St Ignatius is, according to the words of St Magdalen dei Pazzi, the spirit of St John the Evangelist, a spirit wholly of love.[3] This spirit shines forth everywhere in his life and his *Constitutions*. In the *Spiritual Exercises* there is no distinct mention of the Sacred Heart, but we may say that they lead souls towards that divine Heart by the human manner in which they present to them our Lord who appeals for their devotion and their love; by the attentive and

[1] *Ménologe de la Compagnie de Jésus*, by Fr. de Guilhermy; *Assistance de France*, June 17.

[2] *Le V. P. Bernard-François de Hoyos*, by Fr. J. B. Couderc, Tournai and Paris (Casterman) 1907, p. 153.

[3] *Dixit quod spiritus istorum sanctorum* (St John and St Ignatius) *esset idem, quia totus est amare et conducere ad amandum—Acta sanctorum*, vol. xxxiii, p. 861.

loving study of Jesus in his life and in his death; by the means used that stir into action every impulse of passionate love for Jesus, responding to his love for us. The most terrifying meditations, such as those on sin and that on hell, end with a colloquy of love and of gratitude, one might say with a cry of the heart to the Heart of Jesus. Each moment in these meditations we come quite close to the Sacred Heart, and, as it were, under the influence of its burning love. The word *heart* has no place in the *Anima Christi*, but the whole prayer breathes of it. The petition, so often, so earnestly repeated, that we may "know Jesus intimately in order to love him more and to follow him ever more faithfully," is quite in the spirit of the devotion. The loving conformity of life and the union of the heart with Jesus that are the soul of the *Exercises*, prepare the retreatant to enter into intimate communion with the Sacred Heart as soon as it will be revealed to him.

From St Francis Borgia we have an admirable invocation of the wound in the side; the Heart of Jesus is not mentioned in it, but the word alone is wanting.[1] St Aloysius Gonzaga is often cited as having great devotion to the Sacred Heart, but the evidence given in proof of this has no exact historical value. Of the two testimonies given, the first is that of St Mary Magdalen dei Pazzi, who said in one of her ecstasies that Aloysius, the son of Ignatius, "was unceasingly darting shafts of love at the Heart of the Word."[2] She did not say, as it has been given sometimes, "of the incarnate Word." The other evidence has still less direct bearing on the matter; it concerns the miraculous cure of F. Nicolas Celestini, a novice in the Society of Jesus in Rome, on February 9, 1765, by St Aloysius, who appeared to him in vision. "Our Lord," said the Saint to him, "at my prayer grants thee health to work still longer for thy perfection and to propagate with all thy strength the devotion to his Sacred Heart, a devotion that is very dear to all the inhabitants of heaven."[3] This was three days after the publication of the Brief of Clement XIII, granting at last the Office and the Feast of the Sacred Heart.

To have distinct, clear evidence of the existence of devotion to the Heart of Jesus, we must first of all have recourse to Blessed Peter Canisius.[4] We know already (Chapter III, § 3) how Canisius acquired this devotion from his master,

[1] See Letierce, *Étude sur le Sacré-Cœur*, vol. i, p. 47.

[2] See the whole passage, which is very beautiful, in Croiset, *loc. cit.*, Part II, chap. iv, § 6, p. 141. The Bollandists give it in Latin in *Acta sanctorum*, June 21, vol. xxv, p. 903.

[3] See Letierce, *Étude*, vol. ii, pp. 276-280.

[4] He is regarded by the Jesuits as one of the men who have done most for the Society of Jesus, and particularly to instil it with the spirit of St Ignatius in the matter of prayer and of spirituality.

Nicholas van Esch, and in his relations with the Carthusians in Cologne; how he was strengthened in his devotion by the remarkable favours bestowed upon him by God; the particular exercises he practised, and how he induced his brethren in religion to practise this devotion also. More may be assumed; for instance, it may be assumed (and the supposition is a likely one) that Peter Canisius told St Ignatius, and perhaps his companions who were there, of the great grace which he received at the moment of his profession. But assumptions, however well founded, cannot be given as historical facts.

Another companion and friend of St Ignatius, Fr. Jerome Nadal (1507-1580), who for some years was like the right hand of the Founder, has also left some traces of his devotion to the Sacred Heart. In his spiritual notes in which he always speaks of himself in the third person—using of himself the word *quidam*—he writes: "Having had the feeling that Christ would send his Heart to the heart of his servant [*missurum Christum cor suum ad ejus cor*], he asked himself in fear if this thought had not been inspired by a presumptuous illusion [*arroganter per illusionem*]; he felt then that Christ was giving him still more [or more than one thing, *plura*]; that not only had he sent him his Heart of flesh—that is, his created love—but also his Heart, uncreate and infinite. And he could not give himself up wholly to this thought [*nec haec poterat plene cogitare*] without feeling great emotion [*motionem*] in his heart, and an indescribable force that caused him to fall as if fainting, *et vim quamdam in cordis quasi defectionem cogentem.*"[1]

A little further on we read: "Ascend to God in spirit and in mind [*spiritu et mente*]; let thy heart find its strength in the Heart of Christ, in the heavenly world [*Consistat vis cordis tui in corde Christi in coelestibus*]; thus thou wilt see God with the heart; thus thou wilt have sweet knowledge of God."[2]

All these spiritual notes breathe a close union of the heart with Jesus, a loving friendship with him, forgetfulness of self for him and for his interests, a certain relish for humiliation endured for him and with him, a life lived in him and a sort of sweet participation in his spirit; all the characteristics of those who have true devotion to the Sacred Heart.

If to these facts we add those we have pointed out in Chapter III, § 4, concerning St Alphonsus Rodriguez, Fr. Balthasar Alvarez, St Aloysius, Fr. Nigri when dying, with

[1] *Epistolae P. Hieronymi Nadal*, vol. iv; *Selecta Natalis monumenta in ejus Epistolis commemorata, opusc.* 70; *Orationis observationes*, p. 701, Madrid 1905; in the collection of the *Monumenta historica societatis Jesu*. I am indebted for the information concerning this text to the kindness and learning of Fr. Al. Brou.

[2] *loc. cit.*, pp. 721-722.

the passages from the writings of Frs. Decoster, Salmeron, Toletus, Suarez, Ribadeneira, and no doubt some others as well (adding what we shall have to say shortly about pictures), we have the chief examples of devotion to the Sacred Heart that up to the present have been found amongst the members of the Society of Jesus during the sixteenth century.[1]

In the seventeenth century we have an overflowing wealth of detail, of facts and of texts. In the domain of mysticism we have nothing striking, but the passages from the ascetic writers concerning the devotion are of sufficient length and importance to merit the historian's most serious attention.

As regards the facts, Fr. de Franciosi, together with the traits of devotion to the Sacred Heart that he found in the *Ménologes* or histories of the Society of Jesus, has collected the examples of favours bestowed on those Jesuits who had devotion to the divine Heart. I confine myself to a few instances.

Fr. Jerome Dias (1575-1624) liked to retire into each of the sacred wounds in turn. When meditating in the Heart, he, before all things, implored that he "might be always faithful to it." Fr. Arnold Cath (1586-1630) often had recourse to Mary through the Heart of her Son. Fr. Jean Suffren (1565-1646) continually observed the practice so strongly counselled by Peter of Blois, and every day after Mass recited the prayer "Good Jesus, be merciful to me, a poor sinner. Into thy most meek Heart I commit the sacrifice that I have just offered with so much tepidity and so many distractions. Deign to supply its deficiencies and to make it perfect," etc. Fr. Jean Rigoleuc (1595-1658) continually asked our Lord to change his heart and to give him a new one, generous, free from worldly preoccupations and magnanimous. It is not expressly said that he prayed for the Heart of Jesus or for a heart like unto that divine Heart, but we presume that he made such a prayer. What makes this still more likely is his great devotion to those saints whose hearts our Lord had changed by transforming them into his own. Fr. Antonio de Padilla (1534-1622), when dying, said to our Lord: "What have I to fear since thou hast told me that thou art guarding me in thy Heart? Since thou dost keep me in thy Heart, let us go wherever thou wilt; there is nothing to fear." Fr. Jerome Ansaldi (1598-1652), whilst celebrating Mass, was observed to be surrounded with a luminous cloud in which our Lord was seen placing his Heart in that of his servant.[2]

There is nothing very striking, as we see, in these par-

[1] Fr. de Franciosi points out some others, but as they are not sufficiently guaranteed I have omitted them.

[2] See Franciosi, cols. 489-495; *Clients et privilégiés du Sacré-Cœur dans la Compagnie de Jésus.*

ticular incidents. It is in the preaching and in the writings of its members that the role is one of apostleship and propaganda. Such, likewise, was the mission that our Lord confided to it through the medium of St Margaret Mary. But before we speak of the writings, a word must be said about the pictures of the Sacred Heart.

More than a word would be necessary; this is a subject that would require a long exposition. Desjardins,[1] Grimouard de St Laurent,[2] and especially Letierce,[3] have each given us a first brief outline of it. Whilst awaiting a work, the materials for which have been collected, some general information must suffice.

Nothing could better illustrate how general was the movement which, from the beginning of the sixteenth century, spread amongst the Jesuits in favour of devotion to the Sacred Heart, than the profuse distribution of such pictures. There was a very widespread tendency, which seems traceable to Blessed Peter Canisius, to regard the Heart of Jesus as forming part with the monogram I H S of the coat of arms of the Society. Thus, we find it everywhere with the monogram on their books and buildings, in their churches and oratories.[4] Most often it is represented with a lance and combined in various ways with the three nails, following the practice that had become usual in the sixteenth and seventeenth centuries of representing the five wounds by grouping them around the wound of the Heart; sometimes we see the Heart by itself or joined with the Heart of Mary. In some particular cases, it is not easy to decide whether it is really the Heart of Jesus that is represented or the heart of the devout client. But often it is, beyond a doubt, the Heart of Jesus. Even in those pictures where it is combined with the nails, the Heart far more than the nails is the object of the representation. With still stronger reason is it so when the

[1] Appendix II, pp. 575-582.

[2] Second Period, chaps. ii-v, pp. 40-114 *passim*. M. de St Laurent does not treat separately of the iconography of the Sacred Heart in the Society of Jesus.

[3] Vol. ii, *Notes et pièces justificatives; the Heart of Jesus on the Arms of the Society*, pp. 505-516, from the notes of a Jesuit whose name Fr. Letierce does not give, but who is, if I am not mistaken, Fr. Salmon.

[4] To give one example from amongst hundreds, I have before me the reproduction of a beautiful engraving that is on the front page of one of Fr. Jerome Nadal's books printed at Antwerp in 1593, and of this there is, amongst others, a copy in the Royal Library of Brussels. The book is entitled *Evangelicae historiae imagines*. The engraving represents our Lord stretching out his hands and saying: *Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos*. Above, in the panel that serves as pediment for the magnificent reredos, the columns of which frame the image of our Saviour, two kneeling angels hold an oval frame surrounded by an aureole; in the centre of the frame is the monogram IH S, surmounted, as usual, by the cross resting on the bar of the letter H; beneath the monogram is a heart, inclining somewhat to the centre, with three nails driven into the aorta.

Heart is detached from the rest. We find it even represented wholly apart, as the most loving and lovable Heart, with nothing that could recall even the remembrance of the wound in the side.

Confining ourselves to one particular instance, let us visit the church of the old Jesuit College at Poitiers (now the Lycée), dating from about the year 1610. Here we shall find at least four representations of the Sacred Heart. First of all, in a chapel on the Gospel side of the altar in two scrolls, one at each side of the altar; they contain within an oval aureole the monogram I H S, and beneath a heart of the conventional form flames issue from the aorta, and on each side are flames also. Here the Heart takes the place of the nails that are seen in the usual representations of the Society's cipher, and is certainly intended to represent the Heart of Jesus. On the inner spandrel of the great entrance door on a scroll beautifully ornamented with palms and the foliage of the olive-tree, we see the same representation of the monogram and the Heart, but the flames on each side are wanting. On the Tabernacle door in wrought copper is a round scroll on which is a Heart surmounting the same monogram; there are no flames, but three nails are fixed in the aorta.[1] There are similar engravings on the woodwork of the sacristy.

We shall devote more time to the writings. The ascetics and the mystics of the Society of Jesus of the seventeenth century, as they advanced along the path traced for them by St Ignatius in the *Spiritual Exercises,* seem naturally to discover the Heart of Jesus, and make known their discovery to the faithful by every possible means, by preaching and the direction of souls; by books and representations.

Fr. James Alvarez de Paz (1560-1620), in his monumental treatise *De inquisitione pacis sive studio orationis,* discusses in the second part of book iv "the affections that serve *to advance our progress in well-doing.*" As he advances, quite naturally, he meets on the road Jesus Christ, and refers everything to the putting on of Jesus, to make us renovated according to the divine model. The first exercise is wholly concerned with the powers of the soul in order to reform them on the soul of Jesus Christ; the second has for object the affections of our hearts to regulate them in accordance with the likeness of Jesus. "You will try to reform your heart, to suppress and mortify all that might prevent you from becoming one with him through love and from being united to your Creator in mind and heart." The means by which this end is attained are the study and the imitation of the divine Heart. The whole passage is very fine, but too long to be given in full. Some idea of it will be had from these

[1] My cordial thanks for this information are due to M. Bodet, Director of the Grand Séminaire.

few extracts. "You will try to enter into the Heart of Jesus and to study it in order to form your own heart according to this model. This most holy Heart is the way that leads us to the eternal habitation which is the divinity of Christ. . . . It is the door by which we enter into contemplation of the divinity. . . . Therefore, that you may be able to attain even unto the contemplation and the love of the divinity, you will take care to penetrate by means of attentive consideration into the Heart of the Master, the holiest and the purest of all hearts, that you may endeavour by your aspirations in prayer, by your efforts in action, to have a heart like [unto that Heart]. By thus fixing the eyes of your soul on the very Heart of the Master, you will perceive that it was wholly free from twelve kinds of earthly imperfections. It first was free from all love of earthly goods; second, from all insincerity of intention; third, from every worldly inclination; fourth, from all desire of pleasing men; fifth, from all unprofitable thoughts; sixth, from all needless care and anxiety; seventh, from all malevolent bitterness; eighth, from all vain complacency; ninth, from all seeking for human consolation; tenth, from all scruples or anxious fear; eleventh, from all restless impatience; twelfth, from all spot or stain of self-will. For this manifold purity of his Heart you will praise your Lord Jesus; you will desire such purity for yourself; you will offer the most fervent prayers to obtain it. You will labour diligently to attain to it, and thus you will effect the reformation of your heart."

Here follows a beautiful prayer to obtain the grace to understand and to imitate the perfection of the divine Heart. "O Saviour of men, Christ Jesus, whose work is our redemption, and the knowledge of whom is the beginning of our salvation; in the imitation of whom is contained all perfection; open to me, I beseech thee, thy most holy Heart, the gate of life and the source of living waters, that through it I may attain to the knowledge of thee and that there I may drink of the waters of true virtue which quench all thirst for temporal goods. Thou hast said: 'The heart of man is perverse and inscrutable; who can know it? I, the Lord.' And in my turn I say: Holy and pure is thy Heart and impenetrable. Who shall know it? Thou, O Lord, and in part he to whom thou dost will to reveal it. Open then my eyes, enlighten them. Give them light that I may see the perfection of thy Heart, that I may strive by imitating thy perfections to subdue the unmortified passions of my heart; that I may unceasingly reject all that is not of thee, all that thou dost not will, all that is displeasing to thee; and that I may ever seek for thee diligently, for thee alone, for what thou willest, for what is pleasing to thee, in the measure in which thou dost command me or counsel me to love it."

Then follow twelve elevations on the twelve perfections of the Heart of Jesus. Sufficiently varied in detail and in expression in their broad lines, they are symmetrical, being all according to the plan marked out in the introduction; praises of all that we have considered and admired in the Heart of Jesus; sorrow, regret for our own faults, aspirations, desires, petitions for ourselves; resolutions to begin at once the work of amendment by uniting ourselves to Jesus and striving to imitate him in such and such perfection. We subjoin the first elevation, which will give an idea of the others.

"I render praise and glory to thee, who art the Author of all holiness, for the first perfection of thy Heart by which it is made free from all love of temporal goods. Thou hadst never any attachment to earthly things, but rejecting all that was unnecessary, in great simplicity of heart thou didst what was necessary for thy humanity sparingly [*parce*] and narrowly [*anguste*], scarcely enough to sustain thee. Oh that I could at last learn to renounce temporal things, to despise the things that are seen, not to fix my heart on what is transitory! Oh if, with a peaceful heart, I could resign these [earthly] goods when thou didst will it, and if, whether thou didst give them or whether thou didst take them away, with them or without them, I knew how to remain ever calm and peaceful. Grant, I beseech thee, through thy most holy detachment [*nuditatem*] that I may love to be detached [*nuditatem amem*] from all the things that are seen; to give up all that is unnecessary, to reject all luxury [*curiosa*] and all that does not belong to my state of life. With regard to things that are necessary, indispensable to life, or suitable to my state, may I, to avoid singularity, make use of them without any excessive attachment of heart, without becoming a slave to them. And even with regard to these [indispensable things] grant that I may strive to have distaste for them, that thus I may the better imitate thy detachment, and more perfectly aim at conformity to my model."

The remaining eleven elevations follow uninterruptedly. At the end is a prayer somewhat like that at the beginning. "From the infinite purity [*munditia et puritate*] of thy blessed Heart I have collected these twelve streams of purity which I have called the twelve perfections of thy Heart. Grant, I beseech thee, that I may unceasingly ask of thee the grace to imitate them, to thirst for them, that I may ever act in accordance with my prayers, my desires; grant that I may regulate my life according to this, that I may strive to purify my heart from its inordinate attachments. Imprint thy Heart on my heart and make my heart like unto thine. [*Istud tibi assimila.*] Never permit that

whilst I think I am imitating thee, my heart have no desire to imitate thee."[1]

It seems hardly possible to exaggerate the ascetic importance of such an exercise, or the great part it ascribes to the Heart of Jesus in our efforts to attain to Christian perfection. Margaret Mary afterwards wrote similarly, and moreover, those who are familiar with the *Exercises of St Ignatius* and with his spirituality will have no difficulty in recognizing in these beautiful pages of Alvarez de Paz their unbroken connection with the principles and the method of the Founder of the Society of Jesus. The book containing this exercise was printed in 1608 at Lyons, and was published at brief intervals. Although written in Latin, it may be assumed that it was not without influence on the ascetic development of the devotion to the Sacred Heart, or, if we prefer it, on the part given to it in the asceticism of that time. In the course of this study we may be able to discover some traces of it.

This is not the only place in his great work where Fr. Alvarez de Paz has mentioned the Sacred Heart. In some part of it occurs this beautiful prayer: "I beseech thee through the most ardent love of thy divine Heart and through thy human Heart transfixed [with the lance] and through its unspeakable anguish, imprint my heart on thy pierced Heart . . ." and at the end of the prayer: "Fortify my heart with these holy virtues and strengthen it through the transfixion of thy most holy Heart."[2]

The fifth exercise in this second part has for object the desire and the petition for virtue. Following Van Esch, the author connects them with the Five Wounds. The prayer to the divine Heart is textually the same as that of Van Esch, which we have already given.

We also find some references to the Sacred Heart in the famous work of P. Le Gaudier (1562-1622) on *La perfection de la vie spirituelle*. But these are only made in a passing manner. The principal one is in a chapter on Communion, and is as follows: "His Heart [and his will], full of the treasure of merits due to so many acts . . . to the glory of God . . . burning like a furnace with the most ardent love for God and for us, is devoted to our heart [and to our will] whether to destroy our sins or to give itself to us in the

[1] *De inquisitione pacis* . . . Bk. IV, p. 2; *Exercitium* II, Vivès Edition, Paris 1876, vol. vi, pp. 192-197. The whole exercise is given by Nilles, vol. ii, pp. 212-219.

[2] Vol. III, Bk. IV, Part II, exercise 5. We have already met with the first phrases of this prayer in Nicolas van Esch (Eschius). See chap. iii, § 3, p. 181. A short time before, when Fr. Alvarez de Paz was speaking in his own name, he said: *Imprime sanctissimum cor tuum in cor meum*. Here, with van Esch, he says: *Imprime cor meum in transfixum cor tuum*. In both the thought is the same.

measure of its plenitude that we may love God and our neighbour by driving away all self-love, so that our heart may live by his Heart and may participate in its divine qualities, in its joys, and in its delights, and that our will may be merged in his will, and that thus we may become with him and in him one heart and one soul only, and that we may be able to say, 'I live, not I, but Christ liveth in me.'"[1]

According to his biographer, the Venerable Fr. Luis de la Puente (1545-1624) had adopted the practice so strongly recommended by Louis of Blois, of offering all his actions and all his sufferings to God in union with those of Jesus, imploring the Sacred Heart to supply all that was wanting to them. In his Meditations he has religiously collected all the traditional teaching concerning the wound of the side and the wound inflicted by love of which it is the symbol. Here we have the whole devotion to the Sacred Heart; the idea and the practice.[2]

Fr. Louis Lallemant († 1635) did not, as far as I know, publish anything, but both by his example and his instructions as well as by the book of his *Doctrine spirituelle* in which his disciples have collected and arranged all his instructions, he exercised a great influence. In a note at the beginning of the book, Fr. Champion, who edited it, says: "The spirit of self-abasement manifested by the Son of God in the Incarnation was the model of humility that he proposed to himself, and the Sacred Heart of the incarnate Word was the school in which he learned this lesson. It was in this school and from this divine Master that he learned the sublime lesson of humility, to forget oneself and to remain buried in one's own nothingness."[3]

More than once in this book there is mention of the Sacred Heart. "We should consult our Lord on all things in which we have the option of choosing, and consider what value his Heart sets on them. For we must banish from our hearts everything that we find has no place in the Heart of Jesus."[4]

To learn to carry our crosses, he would have us look at them "in the Heart of Jesus Christ who has chosen them for us and who offers them to us."[5] Recommending love and a desire to be despised, he said: "To have this love and this desire of being despised we must go to the Heart of Jesus Christ often, entering therein to meditate in recollection on

[1] *De perfectione vitae spiritualis,* Part V, § 10, chap. ii, Paris edition, 1857, vol. ii, p. 542, recently translated into French.
[2] *Méditations sur les mystères de notre sainte foi,* Part IV, 53e *méditation.*
[3] *La doctrine spirituelle du P. L. Lallemant,* Paris, 1822, p. 5.
[4] *loc. cit.,* 6th principle, section 2, chap. i, § 2, p. 304.
[5] *loc. cit.,* 2nd principle, section 2, chap. vi, art. 2, § 2, p. 93.

the abasement and the humiliations of the Word and of the most holy humanity."[1]

These passages reveal to us a man in intimate communion with the Heart of Jesus, and accustomed to recommend this intimate communion as a powerful means of perfection. Without being able to make assertions or to give precise details, it seems, according to convergent signs, that this master of ascetic life, whose influence over his disciples was so great, had a great deal to do with the spreading of the devotion during the first half of the seventeenth century. Master of novices and instructor for the third year of probation, his novices and tertians would seem to have imbibed it from him and then spread it themselves amongst those around them; Fr. Hayneuve, Fr. Surin, Fr. Rigoleuc were of the number. There is even reason to believe that men like Blessed John Eudes, M. de Bernières-Louvigny, and through the medium of Fr. Bagot, M. Boudon and others also came under the same influence. But the precise facts concerning this secret action, if I may use the term, have not yet been sufficiently ascertained to allow of fixed conclusions.

There has been much discussion as to the exact part that the Sacred Heart has in a little book, written in Hungarian, that was published in 1629 in Vienna, and again in 1642 at Pressburg by Fr. Mathias Hajnal, a Hungarian Jesuit (1578-1644). I give its exact title translated from the literal Latin version of this book which two Jesuits of the Hungarian Province have been good enough to make for me. "Little book for the devotion of the hearts that love the Heart of Jesus. It consists of pious pictures [*cordialibus imaginibus*] and explanations of these given in the form of meditations and of prayers, in which every soul may learn her twofold state, shameful and dangerous before the remission of her sins, sublime and beautiful afterwards, and also the mode and the action [*fluxum*] of the full remission of her sins," etc.[2] As we see, both the text and the pictures refer to the heart of the true believer. However, the work is not wholly wanting in reference to the Heart of Jesus. First, it appears in the very beginning of the title. Further, there is at least one meditation, the first, on the Heart of Jesus. It is entitled: "On the noblest Heart in the world, or on the Heart of Jesus inflamed with love." In this we read: "Ascend, O my soul,

[1] *loc. cit.*, 2nd principle, section 2, chap. vi, art. 2, § 2, p. 93.

[2] This is the title of the first edition as Sommervogel gives it in his *Bibliothèque des écrivains de la Compagnie de Jésus*, vol. iv, p. 27, under the word *Hainal*. The title of the second edition differs only in the use of a synonymous word (*illustratus* in place of *declaratus*) and in the orthography (not yet settled). A third edition (Vienna 1644) has as title *Cor sacrum Jesu, cum imaginibus, hymnis et precibus*, which may mean (in Hungarian, I believe, as in Latin) either the Sacred Heart of Jesus or the heart consecrated to Jesus. Everything seems to indicate that the last is the real meaning; it is the only one that corresponds with the subject of the work and with the titles of the previous editions.

ascend to heaven close to thy Saviour . . . and be mindful of the ardent love that he has for his Father and for thee. . . . Reflect, O my soul, on the nature of the fire with which this divine Heart is consumed; it tends upwards to heaven and it elevates there the hearts that it consumes. Thus the Heart of Jesus is ever in the presence of his heavenly Father. Do not forget, O my soul, that our heart also would be consumed with the same fire if it had not been extinguished in the hearts of our first parents. Do not forget that, relighted by the new Adam in the flames of his own Heart, it would still consume thy heart, if thine own sins had not quenched its ardour. O my soul, stay away no longer from this furnace of love; cast thyself into this divine Heart, and in it take thy flight to heaven." The prayer is in keeping with these pious reflections. "Lord Jesus, the picture of thy Heart on fire with love is well adapted to rekindle the fire in our indifferent and guilty hearts. . . . I beseech thee, O good Jesus, deign to relight in my poor heart the flames of thy pure love; deign to place me in the ranks of those whom I see in this picture, embracing with such zeal the cause of thy divine Heart."[1]

In 1642, Fr. Pierre-Marie (1589-1645) published a little book entitled *La Science du Crucifix,* in which the Sacred Heart is often mentioned. In his dedicatory letter, he says to the Queen Mother that in his work he is about "to open the wounds and unveil the movements of the Heart and the designs of Jesus Christ crucified." The ninth "consideration" of the first part is entitled: "The Crucifix teaches us with what love the Heart of Jesus was consumed for us, and to what a return of love we are obliged."[2]

In the "Reflection on the reasons that obliged Jesus Christ to love us," we read (p. 104), that "as there were [in him] two natures, the divine and the human, there were two wills and two hearts, so to speak, the Heart and the will of God, and that of man and of humanity." And that "the Heart of the Word, the Heart of God was about to declare, insinuate gently into and impress on the heart and the will of man the admirable love that he had for men, in order that the heart of man and of humanity might take these impressions as wax takes the form of the seal." Here follow (pp. 105-108) some fine expansions on the love "of the Heart of Jesus" for us, that love "which the Heart of God enkindled in the human heart of Jesus Christ."[3]

[1] I have taken this text from Fr. Letierce, *Étude,* vol. i, pp. 69, 70, but he is not a model of accuracy, though his information is evidently correct.

[2] Page 97, 4th edition, Paris 1672. On the title-page is the date 1662, but the royal privilege clearly proves that it should be 1672.

[3] Fr. Brucker draws attention to the fact that in the edition of 1783, as in the later ones, there is no longer any mention of the Heart of Jesus. See *Études,* May 20, 1900, vol. lxxxiii, p. 551. It is, moreover,

Here, all trace of the symbolism of the heart is quite lost, as in the writings of Fr. Joseph, Fr. Le Gaudier and others, where the word *heart* is suggestive more of a metaphor than of a symbol. However, it is not wholly absent, and only wants the opportunity to be revived. We assume that our readers have this fact ever present to their minds, else we should be obliged to repeat it continually.

Fr. Vincent Caraffa (1585-1649), who died General of the Society of Jesus, has left various works of piety in which he shows much devotion to the Heart of Jesus. In his book entitled *Le chemin du ciel,* Part II, he teaches the servants of Mary the pious practice of daily uniting their hearts to the Hearts of Jesus and Mary with the intention of rendering homage to the Mother of God, and of asking her to obtain some virtue.[1] But it is especially in *Le bouquet de myrrhe ou Considérations diverses sur les plaies du Christ* that he is naturally led to speak of the Sacred Heart, and he does say a great deal about it. I give some passages taken from Fr. Jacques Nouet's French version, published in 1653. "Book I, Consideration 31. The wounds of Jesus Christ, the abode of divine love. . . . Pray that your heart may be changed. O my Jesus, give me thy Heart. Oh, how much better it would be for me if I had that divine Heart in my breast instead of that which animates it now! If it were there, how it would love thee, thou who art so lovable, for being in thy [breast] it loves me, I who deserve only thy hatred.

"3. Live henceforth . . . deprived of your own heart that thinks but of earthly things—full of the Heart of Jesus Christ, of a Heart all ardent and divine—O happy change! O blessed lot! But remember that the Heart which has been given to you is a wounded Heart, that thus you may be disposed to lead a life similar to it in all things."[2]

"Book II, Consideration 41. The wound in the side of Jesus Christ, the mercy seat of the Ark of the Covenant. . . . O loving Heart of Jesus Christ, the source of all our merit, *in which we have been sanctified*, I revere thee, I adore thee, and I publicly acknowledge that it is from thee I have life."[3]

"Book III, Consideration 24. Let us enter into the Heart of Jesus Christ through the wound in his side.

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so changed in matter and form that it is hardly the same book. The passage of which we have given only some short extracts had been already cited *in extenso* in a work entitled *La dévotion au Sacré-Cœur de Jésus-Christ,* published at Rouen in 1694, which is ascribed to Mother de Bourqueny, who at that time was Superioress of the first monastery of the Visitation at Rouen. See the edition of Montreuil-sur-mer 1899, pp. 142-147.

[1] Letierce, vol. i, p. 58; this part was put on the Index until it was corrected.

[2] pp. 94-95.

[3] pp. 269-270.

" 1. The side of Jesus Christ which was opened by the thrust of a lance is the door by which we enter into his most lovable Heart.[1]

" 2. But this dwelling of the Heart of Jesus Christ asks but for your heart to give it a lodging. 'My son, give me thy heart that I may put it into mine.' Happy union! Blessed possession! Most happy abode in the Heart of Jesus Christ! Assuredly our hearts, starved and weary with anxiety, can only satisfy their hunger and find rest in the Heart of Jesus Christ, that is, as it were, their centre. Therefore, there must be due proportion between these two hearts as between the place and the body which occupies that place. Now the Heart of Jesus Christ, as St Bernard tells us, was twice wounded. It was wounded first by love, and then by sorrow; the first time spiritually, the second time physically. . . . In the same way, that your heart may be worthy of the Heart of Jesus Christ, it must be opened by two wounds, by love and by sorrow."[2]

Fr. Paul de Barry (1585-1661) is possibly still more explicit. In *Le Paradis ouvert à Philagie,* he suggests as a devotional exercise for November 25 the offering of the Heart of Jesus to Mary as the most precious offering that could be made to her, and the one most pleasing to her. And with this intention, he suggests to Philagie a beautiful prayer and a touching eulogy of the Sacred Heart. Let us listen to what he says himself: " Philagie, you have not yet offered your dear Lady anything worthy of her. Offer her then this very day the Heart of her dear Son, Jesus Christ, in satisfaction for your ingratitude and your cowardice in her service. . . . And hold it as certain that it is a rich offering. I have just traced out the subject for you; arrange it all in your own way, but above all, whatever you do or say, let it be from your heart. Do not think that this is a devotion of my own invention; it was a lesson taught by heaven to St Gertrude. And following it, she offered to the blessed Virgin the Heart of her Son." He prays of Mary to accept this offering, and he concludes: "-This is the happiness I expect from the Heart of Jesus."[3]

In *La Sainte Faveur,* amongst the devotions that win for us the divine favour, he points out a special " affection to the

[1] Page 356.

[2] Pages 357-358. I am indebted for these passages to the kindness of M. R. de la Bégassière, who copied them and carefully compared them with the Italian edition of 1638. This last, that of Bk. III, is cited also by Fr. Dufau in the *Trésor du Sacré-Cœur,* vol. vi, p. 396. The passage from St. Bernard referred to here is in the *Vitis mystica,* already given. Nouet's work was republished in 1858 by Casterman.

[3] *Le Paradis ouvert à Philagie par cent dévotions à la Mère de Dieu,* . . . by Fr. Paul de Barry, 8th edition, Lyons 1640, chap. xii (November), devotion 5 (for November 25), pp. 365-370.

sacred wound of the side of Jesus Christ crucified,"[1] and, more clearly still, he indicates a "singular affection to the Heart of Jesus Christ."[2] With regard to this, he recalls the traditional opinion on the Heart of Jesus, "a habitation for his friends," "an asylum and a house of refuge," "a fortress and a tower of abundance," "the book of the elect." But, true to his manner, he insists above all on practical piety. "Our hearts, therefore, being what they are, and his being the Heart of hearts, what could we do more glorious and more sincere than giving heart for heart to offer him our hearts?"

Fr. Paul Lejeune (1592-1664), who, after he had been Superior of the Canadian Missions, returned to France, in his letters of direction, many of which have been collected and published,[3] used often to speak of the Heart of Jesus. Letter XCVIII in the collection is entitled "On union of heart with Jesus." In it there is repeated mention of the Heart of Jesus: "My Reverend Mother . . . your heart and those of your daughters are revealed in your letters. . . . I have offered them all to our Lord, and, as it were, enclosed them in his, in which I wish to offer them in sacrifice to the eternal Father. But, my dear daughter, take care that all these hearts are in agreement with the Heart of Jesus Christ; that adorable Heart must be the rule for ours. It is for this that he separates us from the world, wishing to give us more special means for forming our hearts on his, a Heart of sacrifice that never likes or retains anything for itself, but has regard in all things to his Father and to his brethren; it has never had an impulse of self-esteem . . . never taken any pleasure for itself. . . . Never has this lovable Heart had any regard to itself or determined on anything for its own sake, no matter what it might be. . . . This Heart so filled with light, so filled with righteousness here on earth, waited for the orders of his eternal Father, of St Joseph, of his blessed Mother. . . . Alas, where are our hearts when they are full of eagerness? Ah, my dear Mothers, how little they are conformed to the Heart of Jesus!" Spirituality, he considered, might be identified with this conformity in all things to the Sacred Heart. "My dear daughters, understand well this elevated and profound spirituality."[4]

In another letter[5] he recommends a soul that desired to

[1] *La Sainte faveur auprès de Jésus par cent dévotions aux sacrés mystères de sa sainte vie*, etc., by Fr. Paul de Barry, 3rd edition, Lyons 1641, chap. ii, n. 13, pp. 171-176.

[2] Chap. v, n. 8, pp. 445-454; cf. *Un précurseur*, pp. 333-339; *Un précurseur à Paray-le-Monial, Père Paul de Barry*, by Fr. Joseph Zelle, Lille and Paris 1900, p. 299.

[3] *Lettres spirituelles* . . . revised by Fr. Fressencourt, Paris 1875.

[4] Letter XCVIII, pp. 187-189.

[5] Letter XII, p. 19.

recover itself, above all things to offer itself "to God in the Heart of Jesus."

Many other Jesuit writers might be named who have spoken of the Heart of Jesus; amongst them the theologians Suarez and de Lugo; Maldonatus, Tirinus, Cornelius à Lapide, Lorinus, Baiza amongst the exegetists; whilst Scribani, Binet, Nieremberg, Jacques Rho, Leopold Mancini, Surin, Lyreus, Rigoleuc are amongst the ascetic authors who have treated of this same subject; and many more besides.[1] But of all these, four or five in particular merit special notice on account of the singular prominence given in their writings to the devotion to the Sacred Heart, and of what they did for its propagation. These are the Fathers de Saint-Jure, Druzbicki, Paullinus, Nouet, Huby.

Fr. Jean-Baptiste de Saint-Jure (1588-1657), especially in the *Livre des élus* and in *L'homme spirituel,* in two places speaks at great length on this subject.

In the fourteenth chapter of the *Livre des élus,* he treats *ex professo* of the dwelling in the wounds of our Lord and quotes in full the standard texts on this subject which we have already dealt with in the course of our study; those of St Bernard on the *Canticle of Canticles,* those of the *Vitis mystica* and of the *Stimulus amoris,* of the *Manual* said to be by St Augustine. That is to say, there is much question of the secrets of the loving Heart manifested by the corporal wounds.[2] He passes next to the wound of the side, which "is indisputably the principal, not because it was the most painful . . . but because it most manifested love, having been inflicted on the Heart in which love resides, and because of the great mysteries that it contains."[3] The pious author explains these mysteries at great length.[4] He recommends us to have "very special devotion to this adorable wound

[1] See Franciosi, cols. 436-451, in which are enumerated a number of "doctors and propagators of the devotion to the Sacred Heart in the Society of Jesus," not to speak of the special articles devoted to Ribadeneira, Suarez, etc. The name of Fr. G. de Voel, I think, should be added to this list for his *Corona sacratissimorum Jesu Christi Vulnerum,* or Rosary of the Five Wounds, Antwerp 1649. M. de Grimoüard de St Laurent remarks the fine prints in this work, in one of which the pierced Heart appears; *op. cit.,* p. 57.

[2] *Le livre des élus, Jésus-Christ en croix,* by Fr. Jean-Baptiste Saint-Jure . . . 2nd edition, Paris 1650, chap. xiv, pp. 165 ff. *Cf.* the Brussels edition, 1859, which gives the work "dans toute son integrité" (but with some slight changes), as Fr. E. de G., the new editor, explains in the *Preface.* He divides the fourteenth chapter into two sections. See section 1.

[3] *loc. cit.,* the only section, p. 172; in the Brussels edition of 1859, section 2, p. 208.

[4] He perceives particularly in the wound of the side "the wound of love that he has received for love of us, and in the Heart, or abode of love, that we might be obliged to love him." *Loc. cit.,* only section, pp. 175-176 (Brussels edition, p. 212).

that love has caused,"[1] and he particularly urges us to make our habitation in the wound of the side and in the Heart of Jesus. "But when we are there, what shall we do? How shall we occupy ourselves? I will praise, I will bless, I will adore. . . . In this Heart I shall devote myself entirely to him. I shall abandon myself wholly to his guidance. . . . In this Heart I shall have a great horror of my sins; I shall devote myself with all my strength to the practice of good works, and I will try to proceed from virtue to virtue, and to attain to the perfection to which God calls me. . . . But as this wound is the wound of love, it is consequently in it that one applies oneself particularly to love; that one leaves all creatures; that one renounces all one's inordinate affections, and that one loves, above all others, our Lord and one's neighbour."[2] Lastly, it is in his Heart "that we must die, that we may thence go to be united with him for all eternity in glory. And to sum up, as we are in the Heart of Jesus, seeing that it is the extreme love which he bears us that has placed us there and keeps us there inseparable from him, we should also perform all our actions in it; and this will be a most excellent means of doing them well."[3] This, as we can see, connects the whole Christian life with devotion to the Sacred Heart.

All that he has rapidly indicated here, Fr. Saint-Jure has developed and explained *ex professo* in *L'homme spirituel.* Speaking of union with our Lord as the source of spiritual life, he asks himself: "Where should this union take place and how?" "For the place," he writes, "I say it is in the Heart of our Lord that we should most especially unite ourselves to him. We are all there already, for he loves us all, and love always lodges the persons loved with itself in the heart as in their own home. And further, we may in thought enter and dwell therein, as we can in spirit be near someone and enter into his heart. It is there that we must make our abode. There is no person so poor that he has not some place to which he can retire. . . . Our Lord lodges us in his Heart. . . . It is, therefore, our dwelling, and we cannot have one richer, more magnificent, more pleasing, holy or divine. . . . Let us go then with joy to take up our abode in this Heart, never more to leave it. Oh, how good it is and how pleasant to dwell and to work in this Heart! Yes, to work . . . for it is in the Heart of our Lord that we should perform all our actions. We should absolutely perform therein all that we have to do, and perform all the

[1] *ibid.*, p. 176 (Brussels edition, p. 213).
[2] *Le livre des élus, l.c.*, pp. 179-181 (Brussels edition, 217-219).
[3] *ibid.*, p. 184 (Brussels edition, 223). Here I can only give some extracts from these splendid pages. Franciosi has copied them almost in full, cols. 451-459.

functions of the purgative life, the illuminative life and the life of union." Within this vast and comprehensive plan are outlined all the acts and exercises of the spiritual life from the lowest steps of the ladder to the highest. The pious author connects them all with the Heart of Jesus, and clearly and precisely explains how this should be done. "And first," he writes, "for the purgative way, consider, examine, weep over your sins and beg forgiveness for them from God in that Heart which once experienced such inexpressible affliction and was pierced with sorrow for them. Detest and fly from the smallest offences and the slightest faults into that Heart, infinitely holy, infinitely pure, which holds in aversion and horror the least venial sin." For the struggles against ourselves and against the demon, for penance and mortification, for spiritual and temporal trials, he continues: "All kinds of misfortunes that come to us through the Heart of Jesus, in this Heart are greatly mitigated and lose all their bitterness and malignant qualities and assume those that are salutary, just as the waters that flow through the mines draw from these their strength and become medicinal." "For the illuminative way, practise and perform your good works in this Heart so infinitely wise, wherein is the school of all wisdom. Exercise hope in this Heart that loves you with a perfect love, and is generous and merciful beyond all that we could think." And similarly with other virtues. "Let all your prayers, vocal and mental, your thanksgiving after Communion, be offered in it. You cannot find an oratory where you will be more quiet and recollected. Just as this most holy Heart has ever been wholly absorbed, intent on God, so in it will you be more attentive and less distracted than in any other place." "In this Heart, all inflamed with love for me, learn to practise the love of your neighbour." Here follow directions as to patience, forbearance, forgiveness, compassion, all the duties we owe to our neighbour, always to be fulfilled "in the loving, merciful, patient Heart of Jesus Christ." "Further, we should perform all our actions, interior and exterior, in this Heart, with moderation, gentleness and sweetness, and in union with the intentions of this Heart, in perfect conformity and entire submission to all its inspirations and impulses." "Lastly, for the unitive way, this divine Heart . . . is its true sanctuary and its own home, and it is therein that it can be followed perfectly." Here again follow precise directions and practices to be observed. "Here," concludes the author, "is what we should do in the Heart of our Lord and how we should be united to him."[1]

Neither the idea nor the method are peculiar to Saint-Jure.

[1] *L'homme spirituel*, Part II, chap. iv, section 2; 2nd edition, Paris 1652, vol. ii, pp. 119-126. Here again I have been obliged to curtail; Franciosi gives the whole passage, cols. 459-463

As we proceeded with our investigations, we have constantly met with both. But perhaps never before has the subject been treated in such a lucid manner nor the application so persistently urged.[1]

Fr. Gaspar Druzbicki (1590-1662) does not propound any theory; he merely gives some short, plain explanations to guide us in our practice. His little book entitled *Meta cordium cor Jesu,* such as it is, is a real manual of devotion to the Sacred Heart, valuable and devout, the first of its kind. It merits description. On the back of the fly-leaf are three texts from Scripture: *Pone me ut signaculum super cor tuum.*[2] *Fili, praebe mihi cor tuum.*[3] *Paratum cor meum, Deus.*[4] A short preface follows in which the idea of the devotion is clearly indicated. "The exercises in honour of the Heart of the Lord Jesus which you have in your hands and before your eyes are addressed especially to the physical Heart of Jesus, to his Heart of flesh, but only in as much as it is animated by his most holy soul and as it is in unity of being and of life [*consentit atque unitur*] with the spiritual and interior Heart; in as much also as it subsists in the Person of the Word. It is on these conditions, in fact, that depend, or rather, it is from these sources that flow all the value, the action, the riches of the material Heart. In honour of this Heart, thus understood, make acts of reverence, of love, of worship, of invocation, and observe other practices of piety and devotion; this is a very salutary thing, and quite according to the Heart of Jesus." The book contains a Little Office of the Heart of Jesus, some prayers and aspirations to this divine Heart, something in the nature of points for meditation on "the functions, the affections, the emotions" of that Sacred Heart; some ways in which we may obtain help from it in the threefold exercises of the Unitive, the Illuminative and the Purgative Ways; a litany of images or symbols of this Heart to be used in reflections and affections; a colloquy with Jesus; petitions for ourselves or others. Glorification and praises of this Heart; its functions; light of wisdom; fire of love; prayers and entreaties[5] to this loving Heart, this suffering Heart, this blessed Heart; what we owe to this Heart; a psalm of praise to the Heart of Jesus; meditations (or rather points for meditation) on the Heart of Jesus, con-

[1] This idea is a favourite one with Saint-Jure, and is found in other works of his. See *L'union avec Notre Seigneur Jésus-Christ, dans ses principaux mystères, pour tous les temps de l'année*, par le P. Jean-Baptiste Saint-Jure de la Compagnie de Jésus, Paris 1653, Part I, chap. v, p. 234.

[2] "Put me as a seal upon thy heart" (Cant. viii, 6).

[3] "My son, give me thy heart" (Prov. xxiii, 26).

[4] "My heart is ready, O God, my heart is ready" (Ps. lvi, 8).

[5] In the editions of 1875 and of 1885 the word *observationes* should be, I think, *obsecrationes.*

sidered as the image of the Trinity, the seat of the divinity, as heaven, as a furnace, as paradise, as a hive of honey, a banquet, and so on. Lastly, a little chaplet in honour of the wounds of Christ; the whole contents being full of the spirit of devotion to the Sacred Heart. In the new editions of this little book there has been added a beautiful prayer to the wound of the side and of the Heart, taken from another work by the same author.[1]

Before Fr. Druzbicki's book, no writer had treated so directly and at such length of the Heart of Jesus; none had opened up such wide prospective fields of action to the devotion. And amongst all the manuals that have appeared since, there is, even yet, scarcely one more practical, more copious, more suggestive.

Fr. John Paullinus (1604-1671) in his *Pia cum Jesu vulnerato colloquia*, has a colloquy, the twenty-first, that is full of ardent, rapturous transports of love to the Sacred Heart. The very title is significant. *Du Cœur aimable de Jésus blessé;* and at the beginning are the words of Scripture, *Votre serviteur a trouvé son cœur.* Then these four verses:

O dulce, forte, grande Cor!
O cordium corona!
Da, quaeso, Christe, da mihi
Cor hoc habere cordi.

O Heart, so sweet, so strong, so noble!
O Heart, the crown of hearts,
Grant me, I implore of thee, O Christ,
That in my heart I may have this Heart.[2]

Fr. Jacques Nouet (1608-1680) is, with Fr. Saint-Jure, amongst those who have spoken best of the Sacred Heart. There is no one, at least, before the time of Croiset and de Galliffet, who has given such a good explanation of the *devotion* and has helped to form the theory. From his writings much could be quoted that has reference to the Sacred Heart, many pages that are almost entirely filled with it.[3] But he has left more and better things than these passing or second-hand remarks.

[1] The little work is not in the collection of Fr. Druzbicki's writings. The first edition, now very rare, contained, with the exercises in honour of the Sacred Heart, some exercises in honour of the Blessed Trinity; this explains the full title of the book, *Meta cordium cor Jesu et sanctissima Trinitas.* The part concerning the Sacred Heart was republished in 1875 at Lwow by Fr. Stojalowski, and in 1885 at Angers by Fr. Xavier Pouplard (only his initials being given). In 1907, M. A. Hamon published a translation in Paris, under the title *Le Cœur de Jésus, ideal des cœurs, présenté à l'amour de tous,* xvi + 66 pages.

[2] Literally, *To have at heart this heart.*

[3] For example, see *L'homme d'oraison, ses meditations,* Part II, 9th meditation on the pierced side, vol. ii, pp. 544-550, Perisse edition, Paris and Lyons 1830. In the notice on p. 3 the editors says that they did not think "it necessary to change Fr. Nouet's style." Sometimes,

In *L'homme d'oraison,* in the beginning of the second part, which is devoted to the glorious life of Jesus Christ, there is a long preface, pp. 5-34, which is wholly concerned with the Sacred Heart. The author introduces his subject in the following manner: "As the chief disposition which we should have during Paschal time, in conformity with the spirit and the guidance of the Church, is divine love, which should take the place of self-love and destroy in us the old Adam, in order to give us a new life, like unto that of Jesus Christ who has risen from the dead; it is important, first of all, to form an excellent idea of it on the model of the Sacred Heart of Jesus and the love that God bears for us." And it is indeed a question of the Heart of flesh, for immediately the author adds: "It is to this end he has willed that his side should remain open after his resurrection, in order that we might enter therein to draw pure love at its source, I mean from this holy Heart, this new Heart, this Heart that renews all things, this Heart in which St Paul desires all Christians to make their abode. God is my witness," he says, "how much I wish that you should all be in the Heart of Jesus Christ." He could not show us a more fitting place in which to learn to love God and to meditate on the mysteries of his glorious life which correspond with the life that we call unitive. Let us then enter into it, that we may find those divine pasturages which our Lord promises to the sheep of his fold; let us establish our dwelling therein by a solid devotion based on four grounds, the first of which has reference to its nobility and excellence; the second to its inexhaustible riches and treasures; the third to its wounds and sufferings; the fourth to the prayers and the homage of all the saints who have made it the place of their delights where they might lead a holy life, a divine life, a life wholly new.[1]

Each of these reasons is the subject of a separate paragraph, the whole of which sums up the traditional teaching and furnishes both in theory and practice a complete doctrine of the devotion.

In the first place, studies of the mind of St Ignatius sufficed to reveal the Sacred Heart to Fr. Nouet. We have already observed something similar in Alvarez de Paz. These two

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but rarely, they have taken it on themselves to change some expressions which had become obsolete and which might have deterred some readers from continuing. On comparing it with the text of 1679, I noted that the difference was very slight, but I have restored the old text. The *Permissu Superiorum* is dated April 13, 1674, and applies to the whole work, *L'homme d'oraison, sa conduite, ses retraites, ses méditations et lectures pour tout le cours de l'année,* which has been examined and approved by three theologians "de nostre compagnie." Therefore, when Fr. Nouet was writing he could not have known anything about St Margaret Mary.

[1] *L'homme d'oraison,* Part III, *Préface,* vol. iii, pp. 5, 6.

examples help us better than any discussions to specify exactly the connection of the spirituality of St Ignatius with the devotion which engages our attention. In the second place, it is to be remarked that Fr. Nouet has put this treatise on devotion to the Sacred Heart not at the beginning of the part relating to the suffering life of Jesus, but at that which concerns his glorious life. This is a sign, amongst many others, that the devotion to the Sacred Heart is becoming more and more a special devotion, distinct from that of devotion to the Five Wounds and to the Passion; it is the devotion to love to gain love.

These beautiful pages do not constitute—very far from it—the whole of Fr. Nouet's contribution to our devotion. In the preface to the fifth part of the *Méditations*, devoted to the *Vie de Jésus conversant avec les hommes*—"The Life of Jesus in his Intercourse with Men"—there is again, more than once, question of the Sacred Heart. At No. 8, "What greater pleasure can a soul desire that is seriously concerned about her salvation and perfection than to be always with Jesus Christ, who is the most faithful, the sweetest Friend in the whole world; to work with him; to act in harmony and understanding with him; to live, if one may say so, in his Sacred Heart, or at least, to live conformably to his Heart? Oh, how beautiful and attractive virtue seems when seen in this model." No. 13, "At the beginning of every action raise yourself in spirit to Jesus, and with a simple and loving glance see how he performed during his life what you are going to do and in what manner he would do it if he were in your place. Let this glance be accompanied by an ardent desire to please him, to satisfy him, and to give him honour. Unite your heart to his, your actions to his, that you may derive from them strength and vigour to perform yours in his spirit."[1]

In the Discourses on *La Dévotion envers Notre-Seigneur Jésus-Christ,* Part III, we may point out those for the twenty-second week after Pentecost; that for Tuesday is entitled, That the Heart of Jesus Christ is the throne of divine love where the eternal Father reigns absolutely; for Wednesday, That the Heart of Jesus is the masterpiece of the Holy Ghost, who is all love; for Thursday, That the Heart of Jesus Christ is personally united to the Word, who is the principle of love; that for Friday and Saturday, On the singular excellence of the Sacred Heart of Jesus Christ and of his most ardent love for God.[2] However valuable these considerations may be,

[1] *loc. cit.,* vol. v, pp. 12 and 26. In the edition of 1679 the preface is not paged. The text is that of 1679; that of 1830 does not differ from it except that instead of "en votre place" it is "à votre place."

[2] *La dévotion envers Nostre-Seigneur J.-C. pour servir de lecture spirituelle à l'homme d'oraison,* third and last part, Paris 1681, pp. 561-570; *Œuvres,* Paris 1879, vol. xx, pp. 451-466.

we cannot stop to dwell on them. We shall just point out some characteristics of the devotion. And first of all, recourse to the mediation of the Sacred Heart. "If our heart is too little and too mean to love and honour a God who is so great, we can fulfil our obligations by honouring and loving him [in union] with the Heart of Jesus. For after all, it is ours, his Son has given it to us, and if we offer it to him with humility to supply for our powerlessness, he will be pleased and satisfied."[1] The following prayer also which comes at the end of a splendid consideration on "the close correspondence between the Holy Ghost and Jesus Christ," and on "the sympathy between these two Hearts, one of which never gives itself without the other." "Create a clean heart in me, O God; and renew a right spirit within my bowels" (Ps. l, 12). "I know that he who loves thee with a pure heart has the gift of the Holy Ghost, and that he who has the gift of the Holy Ghost has the pledge of eternal life, is sealed with the seal of the predestined; give me, therefore, thy Heart which is the source of all purity. . . . Give me thy spirit to guide me; give me thy Heart to obey and to follow its guidance; give me both that I may love thee in eternity. Amen."[2]

Fr. Vincent Huby (1608-1693) has written much less than Fathers Saint-Jure and Nouet. He was above all a missionary and a man of action. We shall not, therefore, look to find in him long doctrinal developments on the Sacred Heart such as we found in the writings of those two authors. But his writings, like his actions, show him to be not only a devoted client of the Heart of Jesus, but an apostle of the devotion.

Listen to his biographer on his personal devotion: "His devotion to the Heart of Jesus and to the Heart of Mary was founded upon the loftiest views. He looked upon them as the two perfect models of the interior life. He drew both delight and instruction from their admirable dispositions. He found in them all the virtues in their highest degree, and the source of the love he so passionately desired. Never was his heart more overflowing with delight than when he brought it under the influence of the Hearts of Jesus and Mary."[3] What he practised he wrote and schemed to make others practise too.[4]

[1] For Tuesday of the twenty-second week after Pentecost, end, *loc. cit.*, p. 563; *Œuvres*, vol. xx, p. 454.

[2] For Wednesday, *loc. cit.*, p. 565; *Œuvres*, vol. xx, p. 485.

[3] *La vie des fondateurs des maisons de retraite*, Nantes 1698 (by P. Champion de la Mahère), pp. 219-220.

[4] Unfortunately his writings have all undergone much correction and change; some of them, owing to the form in which they were given to the public, can scarcely be identified now. The best known are *La pratique de l'amour de Dieu et de Notre-Seigneur Jésus-Christ*, Vannes 1672, and *Méditations sur l'amour de Dieu pour les retraites*, 1690. Of

All Fr. Huby's writings are full of the spirit of devotion to the Sacred Heart; he speaks only of love or what leads to love. Often the Heart of Jesus is mentioned in distinct terms. In his *Retraite* we read the following, concerning contrition: "Thou wilt supplement my love and my contrition, adorable Heart of Jesus. Thou art my only hope and my most precious heritage. It is through thee that I adore the majesty of my God; it is through thee that I desire to love the goodness and the infinite mercy of my God; it is through thee that I repent of my iniquities. Fill my heart ever with the flames of thy love for God, with the waters of the bitter contrition my sins have caused thee.[1] If they render me unworthy of the grace of dying of love and

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the first of these two works I have seen four editions; one published by Galles, Vannes, which seems to be a textual reproduction of the original; the second by Oudot, by Troyes (*s.d.*, privilege of 1672, anterior, says Sommervogel, to 1707); the third by Baltazard, Nancy, 1734 (the approbation is dated August 12, 1706, which supposes a previous edition); the fourth by Pyron, Caen 1748. In these editions the text is nearly the same, which must differ but slightly from the original. To the Nancy and Troyes editions have been added *Diverses considérations et pratiques propres pour exciter et augmenter en nous l'estime, l'amour et l'imitation de Notre-Seigneur.* These are also from Fr. Huby's pen. So far I have only been able to see the text of the *Méditations* in the volume of the *Œuvres spirituelles du Père Vincent Huby, revues et corrigées par M. l'Abbé* . . . the first edition of which appeared in 1755. I have before me the edition of 1758, which is an exact reproduction of the first, if, indeed, it is not the same, the date merely being changed. On this edition are based all the later ones. Now it has been so completely changed that there remains nothing of Fr. Huby's text or style; the general trend of thought alone is his. Here is what the editor, who, according to Sommervogel's *Bibliothèque des écrivains de la Compagnie de Jésus,* art. *Huby,* is Fr. Lenoir Duparc, says of it: "In my desire to correct his writings, I would have spoiled them. To preserve the unction which he has put into them, to breathe the same sacred fire into the words substituted for his; to do this, I should have his heart" (*Preface,* xi-xii). What he says is indeed but too true. Up to the present I have not come across the edition of 1690, which is the only authentic one. At the Bibliothèque National I saw the edition of 1696, but although issued three years after the author's death, the text in it is changed, as is admitted in the *Avertissement.* "The meditations," we are told, "in this edition are the same as in the first, except for some forms of speech which had to be changed as they are no longer used." Explanations have been added and prayers curtailed. *Méditations sur l'amour de Dieu,* second revised and corrected edition, Vannes 1696. No doubt much closer to the original than the 1755 edition, but for want of any verification I have kept to the latter (entitled *Retraite sur l'amour de Dieu*), though sometimes I suspect the mention of the "Heart of Jesus" may be due to the editor or to the movement started at Paray. I have added some passages from the 1696 edition. It is to be hoped we shall have a promised edition of the original text before long.

[1] We know that Jesus never had contrition, in the right sense of the word, since contrition supposes personal sin, but his Heart was torn with anguish because of our sins . . . and that is what the author means.

of sorrow, may thy love for me accord me that of languishing with a humble and contrite love."[1]

Regarding death, he utters this prayer: "Jesus my Saviour, grant me through the intercession of Mary thy Mother the grace of dying in sentiments conformable to thine. . . . Adorable Heart of my Jesus, Heart all love and charity, the grace that I implore. . . . Thou canst grant it to us, the glory of thy Father asks it from thee. . . . Be thou for ever with us, O good Jesus [who art] all love for us. May we be for ever with thee, and all love for thee—love, love."[2]

The meditation on "the excessive love that Jesus Christ manifests to men by suffering for them" ends with a prayer to the Heart of Jesus: "Heart infinitely lovable, infinitely loving, impart to mine the ardour of thy passionate love; inspire me with a pure unselfish love, a suffering, generous love, an ardent, consuming love—in a word, a love worthy of thee."[3]

We may see that not alone is this *Retreat* carried out in perfect accordance with the spirit of devotion to the Sacred Heart, but the Heart of Jesus is continually set before the "retreatant" as a model, as an incentive to our love; as a divine supplement (to make good our shortcomings), as the living symbol of Jesus, all love and all perfection, all loving and all lovable. Often this divine Heart is presented as representing the very Person of Jesus; it is invoked and it is addressed as we invoke and speak to Jesus himself.

In the *Pratique de l'amour,* the devotional exercises in honour of the Sacred Heart are expressed in still clearer, more direct terms.[4] In the edition of 1734, at the beginning, the editor has "a devout prayer before the crucifix to excite contrition." The sinner addresses his prayer alternately to the feet, the hands, the side, and the Heart of Jesus on the cross. In the prayer to the side, he says: "May thy Heart, O my Jesus, come into my heart through the wound of thy sacred side, or let my heart enter through this wound into thine, that thus I may live in thee and thou in me, and that I may never be separated from thee." To the Heart he prays: "O Heart of Jesus, because of my vain joys overwhelmed with sadness. O Heart of Jesus, for my criminal amusements oppressed with weariness and grief. O Heart of Jesus, for my rash, unreasonable desires filled with fear. . . . O Heart of Jesus, furnace of charity; O Heart of Jesus, treasury of all graces; O lovable Heart of

[1] Third day, *Méditation* I, 2nd point, *Œuvres spirituelles,* pp. 40, 41.
[2] Fourth day, *Méditation* II, 4th point, pp. 68-69.
[3] Eighth day, *Méditation* III, p. 184.
[4] As they are in the following passages, which are also from Fr. Huby. Here our texts are relatively correct.

Jesus, source of all the contrition that the hearts of men feel, have felt or ever will feel, pour into my heart that holy contrition, those precious regrets . . . with which thou didst fill the hearts of so many holy penitents. . . . Come, then, O contrition from the Heart of Jesus, come into my heart,"[1] and so on.

We see how largely devotion to the Sacred Heart enters into the spirituality of Fr. Huby. In no other writer, it seems to me, before the time of St Margaret Mary, do we find so many practical applications of it in the exercises of the spiritual life.

Not satisfied with spreading it by recommending and speaking of it everywhere in his writings, Father Huby was also, by his preaching and direct action, the indefatigable apostle of this devotion. The editor of the edition of 1755, according to Fr. Huby's biographer, after having remarked that he had anticipated Mother Mechtilde (Catherine de Bar, foundress of the Benedictines of the Blessed Sacrament), by establishing in the beginning of 1651 perpetual adoration in the Cathedral of Quimper, and next in that of Vannes, adds: "He had also the honour of perhaps anticipating M. Eudes and the Venerable Mother Alacoque, or, at least, of co-operating with them without being aware of their design, in the project for making the Sacred Hearts of Jesus and Mary honoured. The same spirit animated these saintly souls, taught them the same views and inspired them with the same sentiments, although they differed in their way of declaring and of manifesting them. Fr. Huby's practice was to spread and to distribute everywhere gratuitously large medals on which were represented the Hearts of Jesus and Mary. He wished that very often during the day the wearers of these medals should kiss them, or at least press them to their hearts, and that at the same time each one, according to his needs, should accompany this exterior act by an interior one, expressing either love of certain virtues or hatred of certain vices. The names of the principal virtues of the Hearts of Jesus and Mary that were to be meditated upon and imitated were inscribed on these medals, and the principal vices to be avoided were expressed and represented by certain emblems. All this was explained in a book which he had written on this subject."[2]

In it was also explained what Fr. Huby called "the rosary of the Heart." His biographer explains what his meaning in this was. The exercise "consists in looking at, or kissing, or pressing devoutly to one's heart the medal of the Hearts

[1] *Pratique*, pp.14-16.

[2] *loc. cit., Preface*, pp. vi, vii. See Champion, *La vie des fondateurs des maisons de retraites*, Nantes 1698, pp. 217-218; reprinted in 1886 by Fr. Watrigant.

of Jesus and Mary [a crucifix may be used], as many times as there are beads on the Rosary. This is to be done quietly, steadily, without any vocal prayer whatever, save perhaps some loving words such as our hearts may suggest. We may also kiss each bead of our rosary as it slips through our fingers, as if we were kissing the feet of our Lord or of the blessed Virgin or their Sacred Hearts, wishing by this action, though not expressing our wish in words, to make a solemn declaration from our hearts to Jesus Christ that we adore and love him, that we thank him and implore his forgiveness, and that we submit to his will in all things and abandon ourselves to his guidance."[1]

It is clear that we need have no apprehension in classing Fr. Huby amongst the most devoted clients of the Sacred Heart previous to St Margaret Mary. He was, it seems, with Blessed John Eudes, of whom we shall speak shortly, the principal popular propagator of this devotion and of that to the Heart of Mary. It may be asked whence he derived it, whether he had intercourse with Blessed John Eudes and had not in some sort depended on him, whether he had any knowledge of the visions at Paray.

In the present state of our knowledge, lacking documents, it is prudent not to answer positively. That in his later years he may have heard Margaret Mary and her revelations spoken of; that he may have known Fr. de la Colombière's *Retraite* and even Fr. Croiset's book—these are possibilities, but there is nothing to authorize our pronouncing with certainty. As to the visions at Paray having any notable influence on his writings or his apostolate, it is scarcely probable, and there is no grain of evidence that such was the case.

With regard to Blessed John Eudes, the case is somewhat different. It is likely, not to say certain, that the Breton missionary had heard of the great Norman missionary, of his apostolate and of his writings; of his devotion to the Heart of Mary and also to the Heart of Jesus; of the Feasts celebrated in their honour in the dioceses of Normandy, and even in that of Rennes. Were they in direct communication with each other and had one an influence on the other? We may regard it as probable. But it does not seem that the documents hitherto forthcoming in the controversy have afforded any conclusive evidence on either point. It may be perhaps that Fr. Huby had relations with Fr. Louis Lalle-

[1] Champion, *loc. cit.*, p. 218. The text quoted continues thus: "Fr. Huby regarded this method as an excellent way to pray, and within the capacity of all—the illiterate, children, the sick, the infirm." The same remark applies to several of the practices recommended by Fr. Huby. Everywhere in his writings he shows himself very anxious to make everyone practise a little mental prayer.

mant through Fr. Rigoleuc, whose pupil he was at the College of Rennes, and who later was his spiritual director, and his guide in his missions. Fr. Rigoleuc was, we know, a devoted disciple of Fr. Lallemant, who had been his "instructeur de troisième an." It was he who collected his master's spiritual instructions in the notes which formed the groundwork of the book edited later by Fr. Champion. If we compare what is said about the Sacred Heart in *La Doctrine spirituelle* with what Fr. Huby has written on the same subject, we shall be able to prove that several of the practices recommended by Fr. Huby quite correspond with what Fr. Lallemant required.

In saying this, we have no wish to draw from these statements any fixed conclusions.[1]

iii

Blessed John Eudes and the Public Cultus of the Sacred Heart of Jesus[2]

The Eudist question—Official documents—Blessed John Eudes—Office and Feast.

Blessed John Eudes was, above all, the special apostle of the devotion to the Sacred Heart of Mary. But he has also his part in spreading the devotion to the Sacred Heart of Jesus, and what he has done is recognized by everyone. The Church herself in the Decree declaring his virtues heroic, published on January 3, 1903, designates him as "the originator of the liturgical cultus of the Sacred Hearts of Jesus and Mary." The Brief for his beatification is still more explicit. "Burning himself with singular love for the most holy Hearts of Jesus and Mary, he was the first who had—and this was not without a kind of divine inspiration—the idea of a public *cultus* in their honour. He is therefore to be regarded as the creator of this sweet devotion, for, from the beginning of the foundation of his Congregation of Priests, he caused the Feast of these Hearts to be celebrated amongst his spiritual sons; as the doctor, for he composed in honour of these Hearts a Mass and office; lastly, as the apostle, for he devoted himself with his whole heart to spreading everywhere this salutary devotion."[3] No doubt

[1] We have already quoted the opinion of the editor of the *Œuvres Spirituelles*. For Fr. Letierce's opinion see *Etude*, vol. i, pp. 73-74, and that of Fr. Le Doré in *Les Sacrés Cœurs*, vol. i, p. 311. It is to be observed that we find *La Bonne Armelle*, who was a most devoted client of the Sacred Heart, placed beside Fr. Huby, and with Blessed John Eudes is placed Marie des Vallées.

[2] For this paragraph I am much indebted to the kindness and learning of Fr. Dauphin, since dead, who had such a large part in compiling the complete edition of the works of Blessed John Eudes.

[3] Quoted by Fr. Le Doré, *Le Sacré-Cœur de Jésus*, pp. 18-19.

we must not force *too much* the meaning of the words nor attach undue importance to them, and perhaps occasionally the expressions are extreme. But we have in this document valuable testimony, and we must be just as careful not to lessen as not to exaggerate its importance. In the numerous publications of these later years, full light has been thrown upon the man and his work. Controversy that usually flourishes on vague ideas and prejudiced assertions has only to be silent in the face of history which produces precise facts and clear texts, as far as regards the principal point, the personal action of Blessed John Eudes.[1]

[1] In 1870 the question was put by Fr. Le Doré, and since that time he has often returned to it. In 1891 he published a third edition, enlarged considerably, of his first work, under the title *Les Sacrés Cœurs et le Vénérable Jean Eudes,* 2 vols. We shall quote from his work of 1870 under the title of *Le Père Eudes,* and from that of 1891 under the title *Les Sacrés Cœurs et le Vénérable Jean Eudes.* Lastly, in 1910, he published *Le Sacré-Cœur, son amour, d'après la doctrine du B. Jean Eudes, Père, Docteur et Apôtre de la dévotion au Sacré-Cœur.* It seems to me that in each new work of Fr. Le Doré polemics are given a larger place, and that in proportion less moderation is observed. We would also indicate the following works: Fr. Joseph Dauphin, *Les Cœurs Sacrés de Jésus et de Marie, règle et vie de nos cœurs d'après la doctrine du V. P. Eudes* (1896); Granger, *Les archives de la dévotion au Sacré-Cœur de Jésus et au Saint-Cœur de Marie,* vol. ii, 1893; H. Joly, *Le B. Père Eudes,* 2nd edition, 1909 (in the collection *Les Saints*); *Vie du Vénérable Jean Eudes,* by F. D. Boulay, 4 vols, 1905-1908. In 1909 Fr. Boulay published a *Life* of B. J. Eudes, summarizing the contents of these four volumes in one, *Œuvres complètes du V. (ou du B.) Jean Eudes, Edition entièrement conforme au texte originel, avec des Introductions et des Notes,* in 12 vols., Vannes, 1905-1911. In the *Introductions* care has not always been taken to avoid controversies and premature generalizing, but they furnish very valuable information. The Notes, the work of another pen, are usually accurate. The labour of examination is greatly facilitated by the detailed Tables of Contents.

To have an idea of the disputations that have taken place on this subject, may be consulted, on the side opposed to Fr. Le Doré: Hausherr, a series of articles in the Paray *Bulletin* from June 15, 1887, to February 15, 1888; Letierce, *Étude sur le Sacré-Cœur,* vol. i, pp. 105-114; Bouvier in *Études,* 1892, vol. lvi, p. 134. These three authors aim at minimizing the role of Bl. J. Eudes. M. Baruteil, *loc. cit.*, pp. 98-108, and Fr. Nilles, also, *passim* (see word *Eudes* in the *Alphabetical List*), are more favourable to Fr. Eudes. The first apostles of the cult inaugurated at Paray, Margaret Mary, Croiset, Galliffet, Languet, etc., carefully collected all the information concerning their beloved devotion in the past. Since then the tendency has been rather to distinguish the old devotion from the new, whether the better to establish the claim of the movement originated at Paray to independence and originality (as is the aim of Fr. Hausherr and Fr. Letierce), or to reduce the doctrine to a more distinct system (this is, I think, the object of Fr. Vermeersch). Certain it is that Fr. Letierce, notably, and Fr. Hausherr have exaggerated the differences between the devotion as preached by Fr. Eudes and that of which St Margaret Mary is the apostle—I say nothing here about Marie des Vallées, who has such a part in Fr. Eudes' life. There is nothing to show that she had any special or direct influence on the devotion to the Sacred Heart, in so far, at least, as it is distinct and separate from the devotion to the heart of Mary. See Fr. Ange Le

Born in 1601 at Caen, from his infancy Fr. Eudes manifested the tenderest love for Jesus and Mary. During the twenty years that he spent in the Oratory, his piety somewhat moulded itself on the model of Bérulle and of Condren. He read St Mechtilde and St Gertrude, Lanspergius, and Louis of Blois.[1] Was it from these that he imbibed his devotion to the Hearts of Jesus and Mary, or did they only foster it? It would seem that nothing certain is known about this.

About the beginning of the year 1640, we find him wholly devoted to the Sacred Hearts of Jesus and Mary. He consecrates to them the Congregations which he founded in 1641 and 1643;[2] he prescribes to them special exercises in honour of those most holy Hearts, notably the well-known salutation *Ave Cor sanctissimum . . . Ave Cor amantissimum Jesu et Mariae.*[3]

From the year 1646, he enjoined on his Congregation the solemn observance of the Feast of the Holy Heart of Mary—we shall see shortly that for Fr. Eudes the Heart of Mary is not separated from the Heart of Jesus—first on October 20, which day he will consecrate later to the Sacred Heart; and next on February 8, which will continue to be observed as the Feast of the Heart of Mary. For this Feast he composed an office, which already in 1648 received the approbation of some bishops.

The celebration of the Feast did not remain confined to the members of religious communities. In 1648 Fr. Eudes celebrated it solemnly in the Cathedral of Autun. The movement spread in several dioceses, notably, owing to the influence of Fr. Eudes and of his Congregations, in Burgundy and in Normandy. A sort of Third Order which he founded towards 1650, and confraternities of the Holy Heart established by him in many places helped to spread and make known the devotion so dear to him. To preaching and the active work of his apostolate, Fr. Eudes added the labours of the pen. In the beginning of 1648 he published his work *La dévotion du très saint Cœur et du très saint nom de la*

Doré's recent work, *Naissance du culte liturgique des Sacrés-Cœurs* (September 8-15, 1641), Paris 1916. It seems that in this new volume Fr. Le Doré gives a larger part to the supernatural and to Marie des Vallées in the beginnings of the devotion as spread by Bl. John Eudes.

[1] A certain prayer that Fr. Le Doré thinks was composed by Blessed John Eudes was translated word for word from Louis of Blois.

[2] I said in the first edition (Fr. Le Doré, *Le P. Eudes,* p. 17; cf. *Les Sacrés Cœurs,* vol. i, p. 76; vol. ii, p. 298) that the Heart on the Eudist escutcheon was that of Jesus and Mary. This is incorrect. Fr. Lebrun proves that it represents the heart of the faithful follower (*Œuvres complètes du V. Jean Eudes,* vol. vi, p. cxlviii, n. 2). Therefore this applies also to the religious of the Visitation, to Jeanne de Matel, to Mother Angélique and to the religious of Fontaine-les-Nonnes. See above, pp. 192, 205, 219, 225.

[3] *Le P. Eudes,* p. 18.

B. Vierge Marie, another edition of which was published in 1650 at Caen. In 1654 the Eudists established in their college at Lisieux a Congregation of the blessed Virgin under the invocation of her holy Heart, the members of which recited the Little Office.[1] In 1655 in their seminary at Coutances, was consecrated the first church built in honour of *the Heart of Jesus and of Mary,* or, as was usually said, of the *Heart of Mary.*[2] In Paris also, always owing to Fr. Eudes' influence and the ardour of his preaching, the devotion spread amongst a few select groups. From 1650-1668[3], in spite of all sorts of obstacles and of calumny, many bishops established the Feast in their dioceses, and gave their approbation to his book; churches were built, confraternities increased. So far the Vatican had not given any sanction to the movement, but it permitted the bishops to take these initiatory steps. In 1668 the approbation of the Cardinal de Vendôme, Legate *a latere,* was obtained. But in 1669 the papal approbation, when asked for, was refused.[4] Notwithstanding this, in France the devotion still continued to spread.

From the year 1670 a considerable *interior* increase and expansion of this devotion is apparent. Until then Fr. Eudes had proposed only one Feast, and he had composed but one Office. The Sacred Heart of Jesus was honoured *in* and *with* the Heart of Mary, and in the Office there was frequent mention of the Heart of Jesus. From about 1660 there were fewer of these references, and the Office became more exclusively an act of devotion to the Heart of Mary. Fr. Eudes, no doubt, at that time had conceived the idea of a special Feast and Office in honour of the Heart of Jesus. In 1670 the theologians gave their approbation for the Mass and Office of the *Adorable Heart of Jesus*,[5] and in the same year the Bishops of Rennes, Coutances and Evreux also gave their approval and permitted the Feast to be celebrated in their dioceses. Hitherto it was thought that the first Feast of the Sacred Heart of Jesus was celebrated on August 31, 1670, in the Grand Séminaire at Rennes. But this opinion does not seem to be supported by sufficient evidence nor to

[1] *Le P. Eudes,* p. 58. [2] *loc. cit.*, p. 60.
[3] *Le P. Eudes,* chaps. iv and v.
[4] *Le P. Eudes,* p. 117; cf. *Les Sacrés Cœurs,* vol. i, p. 192.
[5] The work approved of by the theologians was entitled *La dévotion au Cœur adorable de Jésus.* Fr. Le Doré believed that this was a book on the Sacred Heart, at the end of which Fr. Eudes had inserted the Mass and Office proper to the adorable Heart of Jesus. But no trace of such a book can be found. It is probable that the theologians' approbation, the sole proof of its existence, had no reference to a book properly so called, but to the Mass and Office, accompanied, perhaps, by some preliminary explanations written on detached sheets. This is, if I rightly understand, the opinion of Fr. Dauphin, one of the principal editors of the *Œuvres complètes.* Fr. Boulay is of the same opinion.

be reconcilable with certain facts. The Feast cannot have been celebrated before October 20, 1672, and on that same day it was observed in many places, at Coutances, at Evreux, at Bayeux, in just the same manner as at Rennes—in a word, wherever there were houses of the Congregation, with the exception of Rouen, where Mgr. de Médavy, who had just succeeded Mgr. de Harlay, did not give his permission for the Feast until the following year.[1]

The grounds of some of the episcopal acts are extremely interesting. It was the first time that the Church, in her function as teacher, had spoken of the Sacred Heart. The Bishop of Coutances, Mgr. de Loménie de Brienne, in his letter of July 29, 1670, writes:

"The adorable Heart of our Redeemer, being the chief object of the love and complacency of the Father of mercies, and being reciprocally wholly on fire with holy love for this God of consolation, as also being wholly inflamed with love for us, wholly burning with zeal for our salvation, wholly filled with mercy for sinners and compassion for the wretched, and being the source of all heavenly glory and happiness and of all earthly favours and blessings, and an inexhaustible source of all kinds of favours for those who honour it; all Christians should strive to render it all possible homage and adoration."[2] The Bishop of Evreux, Mgr. de Maupas du Tour, in his letter of October 8, 1670, gives expression to similar ideas. "The adorable Heart of our Saviour," he says, "being a furnace of love for his Father and of charity for us, and a source of infinite graces and favours for the whole human race, all men, particularly all Christians, are under infinite obligations to honour, praise and glorify it in every possible manner."[3] In 1671 the Archbishop of Rouen, at that time Mgr. de Harlay, the Bishops of Bayeux and Lisieux, the late Bishop of Rodez, Abelly, all united with the three others in approving of the Feast and the Office.

Finally, on July 29, 1672, Fr. Eudes addressed a printed circular to the six houses of his Society, in which he enjoined upon them the celebration on October 20 of the Feast of the Sacred Heart of Jesus as their patronal Feast. The circular begins thus: "Our beloved Saviour has bestowed upon us an incomprehensible favour in giving to us in our Congregation the admirable Heart of his most holy Mother. But his goodness which has no limits has not stopped there, but has gone far beyond this by giving us his own Heart to be, with the Heart of his glorious Mother, the Founder and the Superior, the beginning and the end, the soul and the life of

[1] See *Œuvres complètes,* vol. ii, p. 176, where this question is thoroughly examined into.

[2] Le Doré, *Le P. Eudes,* p. 129; *Les Sacrés Cœurs,* vol. i, p. 210.

[3] *Le P. Eudes,* p. 131; *Les Sacrés Cœurs,* vol. i, p. 212.

this Congregation. . . . Although up to this we may not have observed a special Feast proper to the adorable Heart of Jesus, we have however never had the intention of separating two things that God had so closely joined together as the most august Heart of the Son of God and that of his blessed Mother. On the contrary, our design from the beginning of our Congregation has always been to regard and to honour those two Hearts as one and the same Heart in unity of spirit, of sentiments, of will and of love."[1]

The saintly founder then explains how divine Providence "has willed that the Feast of the Heart of the Mother should take precedence of the Feast of the Heart of Jesus, to prepare the way in the hearts of the faithful for the veneration of that adorable Heart," and how "this ardent devotion of the true children of the Mother of love . . . has obliged her to obtain from her beloved Son this most signal favour that he has bestowed upon his Church in granting to her the Feast of his royal Heart, which will be a fresh source of infinite blessings for those who dispose themselves to celebrate it in a holy manner." Here follows a fine expansion on the excellence of the Feast and on the excellence of its object. "What Heart more adorable, more admirable and more lovable than the Heart of this Man-God who is called Jesus? What honour is due to this divine Heart that has always rendered, and will eternally render, to God such glory and honour? How zealous we should be in honouring that august Heart, which is the source of our salvation, which is the origin of all heavenly and earthly happiness, which is a furnace of love for us, which thinks day and night of nothing but doing us infinite good, and at last was broken on the cross with sorrow for us." Conclusion: "Let us then acknowledge . . . the infinite grace and incomprehensible favour with which our merciful Saviour has honoured our Congregation by giving to it his most adorable Heart with the most lovable Heart of his blessed Mother. These are two priceless treasures that comprehend immense heavenly and everlasting riches of which he makes them the depositary in order to pour them out afterwards by means of [these two hearts] into the hearts of the faithful."[2] Margaret Mary herself, when she comes to speak of the mission confided to the religious of the Visitation Order and to the Society of Jesus, will scarcely be more explicit.

The Feast thus promulgated by Fr. Eudes was adopted by some religious Congregations, notably, from 1674 at the

[1] *Le P. Eudes*, p. 143; *Les Sacrés Cœurs*, vol. i, p. 222.

[2] *Le P. Eudes*, pp. 144-147; *Les Sacrés Cœurs*, vol. i, p. 223-225. Concerning this consecration of his Congregations to the Sacred Heart, see Fr. Eudes' last testament written in 1671, arts. 10, 11, *Le P. Eudes*, p. 130; *Les Sacrés Cœurs*, vol. i, p. 216.

latest, by the Benedictine nuns of the Blessed Sacrament, whose foundress, Catherine de Bar, Mother Mechtilde of the Blessed Sacrament, was wholly devoted to Fr. Eudes. From 1674 it was also celebrated by the Benedictine nuns of the Royal Abbey of Montmartre, situated close to the spot on which, 200 years later, the Basilica of the Sacred Heart was to be built. The Office composed by him was likewise spread everywhere, and was that used, it seems, by the religious of the Visitation Order themselves in many of their monasteries until about 1750.[1]

Naturally, as the confraternities spread, the observance of the Feast spread also. Now every opportunity for the establishment of these confraternities was availed of by Fr. Eudes and the members of his Congregation. It was at this moment that the Pope intervened. In 1666, Alexander VII gave his approval to a *Confraternity of the Heart of Jesus and of Mary* that had been established at Morlaix.[2] From 1674 to 1675, Clement X issued six Briefs in favour of similar confraternities[3] established by Fr. Eudes. We have here an approval, at least indirectly, of devotion to the Sacred Heart, and later we shall find the Postulators making reference to it.

Meanwhile, Fr. Eudes was engaged upon his great work in which he was to expend the very best of himself and to sum up his life's work. Less than a month before he died he wrote: "To-day, July 25, 1680, God has given me the grace to finish my book on the *Admirable Heart of the most holy Mother of God.*" He died on the 19th of the following August, but the work did not appear until 1681.[4]

This book is not concerned chiefly with the devotion to the Sacred Heart of Jesus. As the title indicates, it treats particularly of the Heart of Mary. But the last of the twelve volumes forming the work is devoted wholly to the Sacred Heart of Jesus. It is divided into twenty chapters, besides eight meditations with some litanies, and out of nearly 700 pages in quarto comprises nearly 100.[5] By adding to this book the general ideas given in the first volume, we have, Fr. Le Doré says, "an excellent treatise on devotion to the Sacred Heart of the Son of God."[6]

With Fr. Eudes, as we see, devotion to the adorable Heart of Jesus blossomed, so to speak, out of devotion to the

1 See *Les Sacrés Cœurs,* vol. i, p. 239 ff. The question would require attentive study.

2 Le Doré, *Les Sacrés Cœurs,* vol. i, p. 184.

3 Le Doré, *Le P. Eudes,* p. 165; *Les Sacrés Cœurs,* vol. i, pp. 275 ff.

4 Le Doré says 1682; this is, I think, a mistake.

5 *Œuvres complètes,* vol. viii, pp. 206-363, meditations and litanies included.

6 *Le P. Eudes,* p. 234, with the exception of the reservations made elsewhere by the author.

admirable Heart of Mary; by degrees the flower bloomed into a separate devotion. From the very beginning it was there, but somewhat, following Fr. Le Doré's thought, like the precious blood in the chalice; it was present, but in the moral unity, in the unity of love, in the conformity of life and of affection that existed between the Heart of the Son and the Heart of the Mother. It is this moral unity of the two Hearts that from the first Fr. Eudes had in view; for him the Heart of Jesus and the Heart of Mary were but one heart. Hence, he used to say when speaking of these Sacred Hearts, the *Heart* of Jesus and of Mary rather than the *Hearts*.

At last, however, he was led to treat of the two Hearts as separate and distinct one from the other. And then he clearly perceived the Heart of flesh, not certainly in itself and for itself, but as a symbol, the symbol and the centre of love for God as well as of love for men, the symbol and the centre of the whole of the inner life of Christ. However, in his writings he is inclined more often to dwell on the metaphorical than on the symbolic meaning; and by the word *heart* he expresses in a somewhat confused manner love and the inner man, instead of considering the heart and discovering love therein.

The devotion, as Fr. Eudes explains it and extols it, does not differ essentially from that which has issued from Paray. But it includes more, and depends less upon the symbolism of the heart. Owing to that very thing, it is, perhaps, less exact in its formulas, less concrete in appearance, less expressive for the people. Neither is the big book in which it is set before us calculated to make it popular.[1] Fr. Eudes died before it was published, and his powerful influence was lacking to bring it into favour. No doubt if he had lived he would have adapted his work, and coined his doctrine by detaching the twelfth book, or composing expressly some small work. This was done afterwards. But those very essays caused the primitive work to be lost to sight. When de Galliffet and Languet think they are quoting Fr. Eudes, they are really quoting from another work written, no doubt, by one of his disciples. It was not until 1838 that the large book was republished, and in 1897 Fr. Le Doré himself, finding "the style antiquated," considered that, in order to render more accessible a doctrine "too little known," it was his duty "to change occasionally obsolete words, to suppress some epithets or even to cut short certain phrases that were too long."[2] Notwithstanding these drawbacks, the book

[1] This is Fr. Le Doré's remark. The author, he also says, is "often enough . . . long and diffuse; he piles on epithets; sometimes his phrases are confused, involved and ponderous; they are of inordinate length, etc," *Les Sacrés Cœurs*, vol. i, p. 325; *cf.* vol. ii, pp. vi and vii, on the inaccuracy or the ambiguity of doctrine.

[2] *Les Sacrés Cœurs*, vol. ii, *Préface;* and vol. i, p. 321.

deserves to be read. Here we can give but a brief analysis of it, scarcely more than a table of contents.

It is entitled *Of the Divine Heart of Jesus*. The titles of the chapters indicate clearly enough the subject.

"1. That the divine Heart of Jesus is the crown of the glory of the most holy Heart of Mary.

2. That the divine Heart of Jesus is a furnace of most ardent love for the eternal Father.

3-4. That the divine Heart of Jesus is a furnace of most ardent love for his most holy Mother, the flames of which shine forth in the privileges wherewith he has enriched her.

5. That the infinite love of Jesus for his most holy Mother fills his Heart with very bitter sorrow at the sight of those dolours which pierced her virginal Heart during the time of the Passion.

6. An exercise of love and piety on the sorrows of the divine Heart of Jesus and of the Sacred Heart of his blessed Mother.

7. That the divine Heart of Jesus is a furnace of love for the Church triumphant, militant and suffering.

8. That the divine Heart of Jesus is a furnace of love for each one of us.

9-10. That the divine Heart of Jesus in the most holy Sacrament and in his Passion is a furnace of love for us.

11. That the Heart of Jesus is one with the Heart of the Father and of the Holy Ghost, and that the Heart of these adorable Persons is a furnace of love for us.

12. That the divine Heart of Jesus is an immense treasury, that it is all ours, and the holy use that we should make of it.

13. That our loving Jesus loves us as his Father loves him, and what we should do to love him.

14. Beautiful words of the saintly Doctor Lanspergius, a Carthusian, on the divine Heart of our Saviour, taken from Chapter XXXVI of his book, the *Militia christiana*.[1]

15. The seraphic St Bonaventure speaking of the divine Heart of Jesus.[2]

16. Exercises of love and piety towards the lovable Heart of Jesus, taken from various parts of the book of Lanspergius the Carthusian, entitled *Pharetra divini amoris*[3] [The Quiver of Divine Love].

17. Another exercise of love to the divine Heart of Jesus taken from the *Exercises* of St Gertrude for *the Preparation for death.*

[1] These are not Lanspergius's words, but are those of Dominic of Treves. We have given some extracts from them.

[2] Extracts from the *Stimulus amoris*, which is not, as we know, by St Bonaventure. We have quoted some lines from it.

[3] Those are the passages quoted before with some others.

18. Colloquy of a holy soul in the desert with the divine Heart of Jesus.

19. Many other marvellous things concerning the divine Heart of Jesus related in Chapter VI of Book III of the *Vie de Sœur Marguerite du Saint Sacrement,* Carmelite nun of the monastery of Beaune, written by a priest of the Oratory.[1]

20. Forty flames, or aspirations, of love to the lovable Heart of Jesus."

Here follow seventeen meditations in two series, one series of nine "for the feast of the divine Heart of Jesus," another series of eight "on the divine Heart of Jesus." These meditations repeat what was said on many points in the chapters, but they also complete very successfully many others. Taken on the whole, they are, perhaps, more instructive and more practical than the meditations. In them the devotion to the Sacred Heart is more evident, and its true characteristics are clearly apparent. The first three are concerned with the Feast of the divine Heart; the dispositions requisite for fitting preparation to celebrate it worthily; considerations and practices for the Feast itself; the great favour our Lord has conferred on us in granting it to us. In the fourth, we consider the Heart of Jesus as our refuge, our oracle, our treasure. In the fifth, as the model and the rule of our life. Sixth, "That Jesus gives us his Heart to be our heart." Seventh, "The most profound humility of the divine Heart of Jesus." Eighth, "That the Heart of Jesus is the King of Martyrs." Ninth, "That the Heart of Jesus is the Heart of Mary."

Second series, First meditation, "That the most holy Trinity is living and reigning in the Heart of Jesus."

Second, "That the Heart of Jesus is the sanctuary and the image of the divine perfections."

Third, "That the Heart of Jesus is the temple, the altar and the censer of divine love."

Fourth, "That the Heart of Jesus loves us with an immense and everlasting love."

Fifth, "That the Heart of Jesus is the source of the life of God incarnate, of the life of the Mother of God and of the life of the children of God."

Sixth, "Three Hearts of Jesus that make but one"—namely, "the divine Heart, the spiritual Heart, the most holy deified Heart of his body."

Seventh, "The miracles of Jesus." The world of nature, the world of grace, the world of glory.

Eighth, "That the Heart of Jesus is a furnace of purify-

[1] Fr. Amelote. See some passages quoted above.

ing, illuminating, sanctifying, transforming and deifying love."

To these meditations Fr. Eudes adds some litanies of the Sacred Heart, some invocations of which show that he does not insist much on the Heart of flesh; however, he is not unmindful of it. For in these litanies he mentions the wound of love, the blow given by the lance, and (following an idea borrowed from St Bridget) the breaking of that heart with sorrow.

Blessed John Eudes wrought more, perhaps, for devotion to the Sacred Heart by the Office and Mass which he composed for the Feast and its Octave than by his book. In them we have, indeed, an original work that in parts, by the harmonious blending of its wealth of profound thought, of poetic rapture, of unction and solid piety, all inspired by the Scriptures and the Fathers,[1] recalls the admirable Office of the Blessed Sacrament. The line of thought is very much the same as in the twelfth book of the *Cœur admirable,* but, owing in part to the salutary restraints imposed by the liturgical style and rhythm, it is more vigorously and concisely expressed. With regard to the general sentiments, these breathe the most perfect spirit of devotion to the Sacred Heart, especially the spirit of love, the love of the man who would respond to the love of God. Many of these stanzas, sometimes more or less modified, have been used for later Offices, as, for example, the following, which Fr. de Galliffet copied for his own:

O Cor, amore saucium,
Amore corda saucia,
Vitale nectar coelitum
Amore nos inebria.[2]

O Heart wounded with love,
Wound with love our hearts;
Nectar of life for the Blessed,
Inebriate us with love.

And the invitatory for Matins:

Jesu cor amantissimum, venite adoremus; Qui est amor et vita nostra.[3]

The prayer is as follows:

Pater misericordiarum et Deus totius consolationis, qui propter nimiam caritatem qua dilexisti nos, dilectissimi Filii tui cor amantissimum nobis ineffabili bonitate donasti, ut te uno corde cum ipso perfecte diligamus: praesta, quaesumus, ut cordibus nostris inter se et cum

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[1] The rhythm is, however, far from having the fulness and the ease noticeable in the compositions of St Thomas. The rhyme often degenerates into mere assonance. Generally, Fr. Eudes observes the rules of classic quantity, whilst St Thomas, as we know, regulates his rhythms by the accent.

[2] Hymn for Vespers.

[3] "Come, let us adore the most loving Heart of Jesus, who is our love and our life."

corde Jesu in unum consummatis, omnia nostra in caritate ejus fiant, atque, ipso interveniente, justa cordis nostri desideria compleantur.[1]

The antiphons are all drawn from the Scriptures and breathe of nothing but love; they are often modified in such a way as to enclose the word *heart*. The lessons, whether Scriptural or patristic, are extremely well chosen. And this remark applies to the lessons of the Octave, as well as to those of the Feast itself. Finally, the Mass is wholly a Mass of love, wholly filled with the Sacred Heart of Jesus, with his love for God and for us, with our love for him. It is indeed a sublime and beautiful liturgical work, by means of which Fr. Eudes' influence was extended to the societies most deeply imbued with the spirit of the devotion of Paray, and will continue to be felt therein. An evident proof, in the absence of any other, that the two devotions were not presented as distinct one from the other, since the praises of the Sacred Heart revealed to St Margaret Mary were sung in the formulas borrowed from Fr. Eudes.

In this way, Blessed John Eudes prepared the ground. He set on foot a movement that accorded with the meaning of the devotion; he treated of the Heart of Jesus with much love, science and piety; he it was who first celebrated the praises of that divine Heart in liturgical chants; the confraternities that he established in honour of Jesus and Mary contributed to the establishment of others in honour of the Sacred Heart; the approbations that he obtained were an encouragement to ask for more. He instituted the Feast and propagated its observance; he was, in the words of the Decree of January 6, 1903, introducing his cause and declaring him venerable, *auctor liturgici cultus SS. Cordium Jesu et Mariae*. Lastly, before and with St Margaret Mary, before and with the chief promoters of the devotion, Fr. Eudes was violently attacked by the Jansenists, by all the enemies of the Heart of Jesus and of the Heart of Mary. It was upon him, so to speak, that they tried their hand.[2] The devotion, such as it has been propagated throughout the world and approved of by the universal Church, is that which was revealed to St Margaret Mary, and to conclude in the words of Fr. Le Doré: "Blessed [Saint] Margaret Mary is pre-eminently the apostle of the Sacred Heart of Jesus. It is to be the apostle of the holy Heart of Mary that Fr.

[1] Father of mercies and God of all consolation, who in the excess of thy love for us, in thy ineffable goodness hast given us the Heart of thy well-beloved Son, that united in heart with him we may love thee perfectly; grant us, we beseech thee, that our hearts being made perfect in union with one another and with the Heart of Jesus, our whole life may be a life of love between him and us, and that through his mediation our lawful desires may be accomplished.

[2] See Le Doré, *Les Sacrés Cœurs*, vol. i, p. 54, p. 133.

Eudes has been especially chosen. But it would be unjust to refuse to the ardent missionary the glory of having served as a powerful auxiliary and a worthy precursor of St Margaret Mary."[1]

[1] *Le P. Eudes,* p. 186. Amongst the traces of the devotion to the Sacred Heart existing prior to the time of Margaret Mary, and no doubt to be attributed to Bl. John Eudes, must be mentioned the Chapel of the Sacred Heart in the Church of St Maclou at Pontoise. There we see two kneeling angels supporting a royal crown and a heart (without other emblem), behind which runs a garland of vine leaves with grapes. The altar bears the date of 1686, and its whole surroundings would seem to belong to that year. In 1653 Bl. John Eudes had preached a most successful mission at Pontoise. It is probable that to perpetuate the good results of his mission he established, as he often did on such occasions, a pious confraternity, and that the chapel of 1686 is due thereto. But in the existing documents there is no mention of the confraternity or of this memorial. For these details I am indebted to the kindness of M. Batiffol, the learned parish priest of St Maclou.

CHAPTER VI

MARGARET MARY AND HER FIRST COLLABORATORS

IN the first part of this work we saw how devotion to the Sacred Heart was formed and established on the revelations of Jesus to Margaret Mary, and we have seen opening before it a wide perspective of future fields of action. It now remains for us to trace the course of this *cultus* in its historical development, to relate the apostolic labours of the Saint and of her first collaborators, and to consider the blossoming into full flower of the devotion that she had received from heaven.

i

The Position of the Devotion about 1674

A glance at the past—Some contemporaries; Boudon, etc—What the Saint owed to others—Her originality.

St Margaret Mary had not to invent devotion to the Sacred Heart; it already existed. Before his revelations to her our Lord had already revealed his Heart to some chosen souls, and had shown them the riches contained in it. Christians, whilst meditating on the mysterious wound of the side, had seen therein the wounded Heart; had understood that it afforded a refuge to guilty or weary souls, and the treasures that it contained; had perceived in the bodily wound the wound inflicted by love; lastly, had come to the knowledge and the sight of the divine Heart—most lovable and loving, the expressive symbol, the epitome of the virtues and the life of Christ. To the mystics succeeded the ascetics, who, if they did not organize the devotion, at least indicated the various elements which should form its foundation, and pointed out various exercises suited to it. Ardent apostles like Fr. Lallemant and Fr. Huby had preached and propagated it, the one by his intimate and powerful influence on some chosen souls, the other in his retreats and missions, by his direction and by his writings. Finally, Fr. Eudes had taught the people devotion to the Sacred Heart, at first by means of devotion to the Heart of Mary, showing them in her Heart the divine Heart of her Son, and then by means of a special feast in honour of that adorable Heart, so that in this, as in other things, they were led quite naturally to Jesus through Mary.

For some privileged souls, therefore, to whom it was their

very life, this devotion already had a distinct existence. But at the same time the idea of it, as it was set before the people in the books and the preaching of Fr. Eudes and his disciples, was confused and mixed up with some worn-out elements that could scarcely find place in the general course of Christian piety. In Fr. Huby's writings a more exact and more directly practical explanation may have been given, but there was no book giving a sufficiently ample and solid course of doctrinal instruction that could be used as a manual of this devotion. Even the movement, relatively speaking, was not widespread and had but little foundation. Wholly dependent on the energetic personalities who inculcated it, it is probable that after the death of those who had introduced it[1] the *cultus* would have spread but little in the Church. Then it was that our Lord intervened to reanimate it, to set it right and to form it into a living devotion, at once ample and exact, exact in its object, its end, its spirit, and some of its practices destined to give it a special character; liberal in its manifestations and in the choice of its methods. And all this with an admirable blending of the ideal with the loftiest ambitions, the simplest exercises, the liveliest attractions for souls the most diverse.

At the same time the Holy Ghost, by his divine inspirations, and Jesus, by his wise operations, were preparing the devotion for the moment of its full flowering. The heralds of its coming had increased. At the very moment in which Jesus was about to reveal himself at Paray, many were still living to whom he had imparted confidential communications, just as the poet reads beforehand to a few friends the poem which he is to offer to the public. Authors also, as we have seen, were devoting more attention to it in their writings.

There are times when it is difficult to say whether the appearance here and there of the devotion is the actual dawning of the sun that has already risen or only a subdued ray, an effect of Fr. Eudes' influence or reflection from Paray. We have already spoken of Fr. Huby, the unwearied apostle of the Sacred Heart, who died at Vannes in 1693. But we are unable to say exactly whether he owed anything of his devotion to Blessed John Eudes or whether he had any knowledge of the revelations at Paray. We only state that on all sides the devotion seemed to blossom spontaneously in souls.

In Germany, Fr. Philip Jeningen (1642-1704), the apostle of Suabia, was receiving signal favours from the Sacred Heart of Jesus, and had become not only its devoted disciple, but its ardent apostle. Did he know anything about Paray or the

[1] We shall shortly see a proof of this, the Benedictines of Lyons having a vague recollection that long ago their Order had received permission for the Office of the Sacred Heart. Probably this concession had reference to the Office of Blessed John Eudes. It does not seem that the practices recommended by Fr. Huby continued to spread or flourish.

movement set on foot in Normandy by Fr. Eudes and in Brittany by Fr. Huby? We cannot tell.[1]

With regard to the saintly Archdeacon of Evreux, M. Boudon (1624-1702), we are better informed. A disciple of Fr. Eudes, like him it is through the Heart of Mary that he attains to the Heart of Jesus. From his pen we have an Act of Consecration to these two holy Hearts, dated the Feast of the Immaculate Conception, 1651. It is a beautiful and touching prayer.[2] But he also had knowledge of the revelations at Paray, and he became the ardent apostle of the new devotion. What he says is of the deepest interest. His is one of the particular instances in which we clearly perceive the devotion as proposed by Fr. Eudes in contact with that of St Margaret Mary. It is strange that he himself does not connect the one with the other. It might be said that in going to Jesus he has forgotten John Baptist.[3]

[1] See Letierce, *Le Sacré-Cœur*, pp. 211-217.

[2] Here is the part which directly relates to the Sacred Heart: "O my Jesus, it is into thy Heart, which is an abyss of love, that I cast my whole being and all that I am; into thy Heart I cast my miserable heart, that it may be consumed and annihilated. I protest in the presence of the glorious heavenly choirs, of all the Saints, and particularly of my dear Angel, of St Joseph and of St John the Evangelist, that I no longer wish to do anything of my own free will, that I would rather die than consider for one moment any other interests than those of thy glorified Heart; that I wish in everything to be entirely guided by it. Yes, O supremely lovable Heart, O most precious Heart, O Heart beyond all price, let me be deprived of heaven and earth rather than thou shouldst lose one iota of thy glory. . . . Let me live or let me die; let what will happen to me, I care not. . . . I desire, I love but thee alone; Thou art my only thought. I wish for nothing, I ask for nothing; what thou dost will is my will, my only desire. . . . O divine love, annihilate me in thy divine flames" (*Œuvres*, Migne, vol. iii, col. 1392). The text of Letierce differs (vol. i, p. 115; idem, *Le Sacré-Cœur*, p. 281).

[3] In reality he does not forget the Eudist devotion. But for him there are not two devotions to the Sacred Heart. Referring to a favour granted to Sister Marie-Angélique of the Divine Providence, he speaks of the divine Heart as "an immense furnace of pure love and an abyss of infinite charity, the source of all blessings." Continuing, he says: "It is to this divine Heart that we must all allow ourselves to be united . . . entering into its holy dispositions. . . . It is in this divine Heart that are found all necessary virtues, all the blessings of heaven and of earth. All Christians should have true devotion to it [this divine Heart] and try to honour, to praise, to thank, to love and to glorify it in every possible manner." Is he speaking of the devotion such as he received it from Fr. Eudes or as he found it in Fr. Croiset? I am unable to say. But if he wrote these lines before what he may have learned of Paray, it can be only a very short time before, for the heroine died in 1625. On the other hand there is question of the Eudist Feast. We are told that "it was celebrated with great solemnity on October 20, in the Church of the Seminary at Evreux." What are we to conclude? At least this much: In M. Boudon's mind the Paray devotion has become blended with that of Fr. Eudes as one and the same thing. And it is not because he does not distinguish them that he does not think of connecting them. For the texts quoted see *L'amour de Dieu seul*, Part III, chap. vii; *Œuvres*, vol. iii, col. 725.

He writes to his faithful friend, M. Bosguerard, as follows: "A few years ago our merciful Saviour made known to a religious of the Visitation in the little town of Paray, in Burgundy, that he willed to establish in these days the devotion of his Sacred Heart, and that for this purpose he would make use of the Jesuit Fathers, who, indeed, have already established it, not only in Europe, but also in the Indies and in Canada. They have written an excellent book on it that has been published at Lyons, with which I have been impressed; and at Rouen a compilation of extracts from this book has been made, which is sold by Herault, *au Palais*.[1] I know by my own experience what is remarked therein, that our Lord will give great graces to those who have devotion to his Sacred Heart. We must do our best by his divine power to co-operate in the establishment of this devotion. The Pope has granted a plenary indulgence to all the houses of the Visitation who observe the feast, and our divine Saviour has revealed to St Gertrude that he was reserving this devotion for these latter days."[2] He kept his word. The heading of his letters alone would prove this. Hitherto he always began: "One only God, one only God in three Persons, and ever one only God in union with our merciful Saviour, Jesus Christ, the Saviour of all men." In his later years he writes: "One only God in holy union with the *Sacred Heart* of our merciful Saviour, etc." He makes continual reference to this divine Heart, he speaks of it on every possible occasion. Does he wish to return thanks? He does so through the Sacred Heart. "In all humility I implore this divine Heart, infinitely loving and infinitely lovable, that thou mayst find in it all the gratitude that I owe to thy kind charity."[3] Does he wish to preach peace? He exhorts us to seek it in the Sacred Heart. "The soul that rests in this divine Heart alone possesses a peace that passes all understanding and that all men and all demons together cannot disturb. Therefore, if we would be always content, let us abide in the Heart of Jesus; let us never leave it for any creature nor for ourselves. Outside this Sacred Heart we are always restless and disturbed."[4]

Briefly, in devotion to the Sacred Heart he found the very foundation of Christianity. "Yes, my dear sister," he writes to a religious of the Visitation, "it is in this divine Heart that we should abide, but we should abide in it for ever . . . living its life only, acting only in accordance with its divine

[1] Fr. Croiset's book appeared without the author's name. The résumé, published at Rouen, the work, it is said, of a religious of the Visitation, appeared in 1694, which may help to give a date to the letter. The indulgence is that granted by Innocent XII in 1693, in a brief dated May 19.

[2] Letter CCXXX, *Œuvres*, vol. iii, col. 1108.

[3] Letter CCXXIV, *Œuvres*, vol. iii, col. 1096.

[4] Letter CCXXV, *Œuvres*, vol. iii, col. 1098.

movements, suffering in union with its suffering and in such a manner that it must be the Heart of our heart and the Life of our life. . . . To this end, unite yourself with it in all your actions and sufferings and in all situations, unreservedly and unconditionally; but [by] uniting yourself to it in holy union with it you will always act according to the movements of divine grace, always in a supernatural manner, and never in a mere human way according to nature. May the love of the infinitely adorable and infinitely lovable Heart of Jesus govern all the impulses of our hearts. May the Holy Ghost, who quickened this divine Heart, quicken all our hearts; may he be the principle of all our actions and the glory of one only God their sole end."[1]

In the last book that he published he wrote: "Let us conceive a holy satisfaction, a divine joy that the Heart of Jesus renders to the most holy Trinity infinite love. . . . But how shall we show our love for this infinitely loving Heart? . . . Let us go back to the creation of the world, let us pass from age to age, let us consider in each the love of all the patriarchs, prophets, apostles, martyrs, confessors, virgins, and of all mortal beings. Let us ascend to heaven and there consider the love of all the celestial spirits and of their glorious Queen; let us unite ourselves to all this love, to all the love that has ever been felt or ever will be felt for this divine Heart. Let us offer it all this love, and even more—the infinite love of the eternal Father. Let us form the intention that in every breath we draw we desire to continue in thus loving with this united love the infinitely loving Heart of our most adorable Jesus."

He then addresses himself directly to the Sacred Heart: "O Heart, abyss of love, O my Saviour, we ask of thee through the love that made thee die for us, [to grant] that we die of the sweet violence of thy most pure love. Either let us die or live to love thee, and let us die in loving thee, that we may never cease to love thee."[2]

That in all this the writer has been influenced by the movement that began at Paray, we learn from himself when he refers to Fr. Croiset's book; "learned," he says, "but full of unction." Besides, he is evidently alluding to Margaret Mary when he writes: "Our merciful Saviour has made known to St Gertrude and to other holy souls that he would give great graces to those who should have special devotion to his divine Heart."

Another precursor also, and a contemporary of St Margaret Mary, wholly devoted to the Sacred Heart, was Sister Giovanna Benigna Gojoz (1615-1692), of the Visitation Monas-

[1] Letter hitherto unpublished, printed by Letierce, vol. i, p. 118, from the original preserved in the Visitation monastery at Nancy.

[2] *Le chrétien inconnu,* Bk. III, chap. ix; *Œuvres,* vol. i, col. 1385.

tery at Turin, of whom we have already spoken. She appears to have predicted the Saint's glorious mission and the marvellous things that God would accomplish through her. Before her death this holy nun knew that her prediction had been fulfilled.[1]

Whilst our Lord thus prepared the way for St Margaret Mary, he was also preparing in secret the Saint herself. From her tenderest infancy he watched over her and surrounded her with his love, watchful that from the earliest moment her heart should belong to him alone. On June 20, 1671, she entered the Visitation Monastery at Paray; soon afterwards Jesus began to reveal to her the secrets of his Sacred Heart.

Had Margaret Mary any knowledge of the Sacred Heart before the revelations of Paray? Was she influenced by any of those who are now called her precursors? Did she know of the revelations made to St Gertrude? Had she read some of the pages in which there was mention of the Sacred Heart? Nothing indicates that such was the case; at the same time, there is nothing to indicate the contrary. Before entering the convent she must have heard of the holy Heart of Mary, and how in 1648 Fr. Eudes had obtained permission to propagate the devotion in honour of that most pure Heart in the Diocese of Autun. It was "on a feast of the Heart of the most holy Virgin"—the words are her own—that she saw her own heart, quite small "and almost imperceptible, between the hearts of Jesus and Mary, and whilst she heard these words: 'It is thus that these three hearts are united for ever by my pure love.' The three hearts formed but one."[2] It might be possible to find in this some reflex of the ideas of Fr. Eudes. It is the only trace of his influence that we have been able to discover.

Amongst the practices of devotion to the Sacred Heart written in her own hand, there are some that have been taken from some of the pious books that she read in the convent—from Fr. Saint-Jure, from Fr. Nouet, Fr. Guilloré.[3] But this happened prior to the revelations. After she entered the convent she may have read or heard read the passages on the Sacred Heart written by St Francis de Sales, but there is nothing to show that she was impressed by them. Towards the end of her life she heard of the visions and revelations of Mother Anne Marguerite Clement, and she speaks of them in a letter to Fr. Croiset.[4] But she speaks of them as of something she has just discovered, no doubt in reading or hearing

[1] See above, chap. v, § 1, p. 229.
[2] *Vie et Œuvres,* vol. i, p. 91 (122); G., vol. ii, p. 164.
[3] See Abbé Marcel, *Correspondance des associés de la communion réparatrice,* vol. iii, p. 20; *cf.* Letierce, *Étude,* vol. i, p. 64.
[4] *Lettres inédites,* Letter III, p. 125; G., CXXXII, 551.

read the *Life* of the Venerable Mother which was published in 1686.

In short, although we cannot make any positive assertion about it, we have every reason to believe that the Saint did not owe her devotion to the Heart to any exterior influences. Before her entrance into religion she does not seem to have thought of it; it was from our Lord that she learned it.

ii

The Beginnings of the New Devotion, 1675-1690

St Margaret Mary and Fr. de la Colombière—Fr. de la Colombière's apostolate—Publication of his "Retraite Spirituelle"—Margaret Mary's apostolate—Her first successes.

In St Margaret Mary we see the mystic, the devoted client of the Sacred Heart, the evangelist and apostle of the Sacred Heart. But in her these three roles are not separate one from the other. She is wholly and entirely devoted to her mission; her devotion is the inner flame which burns within and must needs show itself outwardly. It was to be the apostle of his Sacred Heart that our Lord, as he himself said to her, had prepared her with so much care, and had bestowed on her so many graces.

How he revealed himself to her, and constituted the devotion himself as he willed that it should be with its object, its practices and its spirit; how he chose her to be the instrument to carry out his designs, and directed her to Fr. de la Colombière, of whom he willed to make use in assisting her; what promises he made her for herself, for the apostles of the devotion, for all those who should accept it readily; all this has been already given in the First Part of this book.

How he was pleased to pour into her, so to say, this devotion in its plenitude; how he willed that he should have in her a soul wholly and entirely devoted to his love, to be, as it were, the sport of that love, and to give her to us as the admirable model of true devotion to his Sacred Heart; the Saint's biographers have told us this.

How she laboured to spread the devotion the propagation of which had been confided to her as her mission; her apostolic action and that of her first collaborators; its beginnings and progress during the fifteen years that elapsed from the call upon Fr. de la Colombière until her death; this is what must be told here, as far as is necessary for the marking out of the historical development of the devotion.

Until the Great Apparition of 1675 the devotion existed, so to speak, only in the Saint's soul. Her Superior knew something of her intimate relations with our Lord, but she was

afraid, and the counsels of the wise who had examined into the matter were not calculated to reassure her.

After our Lord's clear, distinct words, it at length became necessary, as the Saint says herself, to carry out his commands. This time the affair was concluded, Fr. de la Colombière was won to the cause of the new devotion. It was not enough for him to reassure Margaret Mary and her Superior, Mother de Saumaise. He at once without delay consecrated himself to the Sacred Heart. It was, we are told, on Friday, June 21, 1675, the day following the Octave of Corpus Christi, the very day appointed by our Lord for the future feast.[1] Thus was the devotion inaugurated. How poor, how small a beginning! And immediately difficulties arose. It was in the midst of contradictions that it was to develop. The Saint was the first to tell that Fr. de la Colombière had much to suffer on her account. The *Contemporaines* add that during the short time he remained at Paray "he never ceased to instil this devotion into all his spiritual daughters."[2]

Towards the end of September, 1676, Fr. de la Colombière left Paray, having been appointed preacher to the Duchess of York, the future Queen of England. On October 13 he arrived in London, the scene of his appointed duties. There he made the Sacred Heart known and loved. The first to learn from him was the Duchess herself, whom we shall see later approaching Innocent XII to obtain the establishment of the new devotion. Afterwards came some chosen souls, who placed themselves under his direction. In some of his Lenten sermons he even spoke of it.[3] But this was not all. At the close of his temporary sojourn in London he notes down on January 29 (February 8), 1677, that he has already inspired a great many people with the devotion, and that he has written about it to France, and has begged one of his friends to make it known in the place where he is.[4] Banished from London and already ill, he passed by Paray on his way to Lyons. He saw Margaret Mary once again, encouraged and reassured her, and also Mother Greyfié, who had succeeded Mother de Saumaise.[5]

Prudently, as was his wont in everything, but in a very persuasive manner, he continued to exercise his apostolate. Many of his letters have as superscription: "My dear sister in the Heart of Jesus Christ."[6] Sometimes he ended his letters with a formula such as "Believe me in the Heart of

[1] *Vie et Œuvres,* vol. i, p. 94; G., n. 153, p. 138. I have not been able to verify the statement about the date in the text quoted.
[2] *loc. cit.,* vol. i, p. 95; G., n. 154, p. 138.
[3] See Charrier, *Histoire du V. P. de la Colombière,* Paris 1894, Bk. VIII, chap. vi, pp. 938 ff.
[4] *Œuvres complètes,* Grenoble 1901, vol. vi, p. 117.
[5] *Histoire du V. P. de la Colombière,* Bk. X, chap. i, p. 459 ff.
[6] As in Letter CVII, *Œuvres complètes,* vol. vi, p. 544.

Jesus, yours ——''[1] He never missed an opportunity of recommending the Communion of reparation on the Friday after the Octave of Corpus Christi; he asked Superiors to introduce it into their communities as a fixed practice, assuring them that great blessings are attached to this observance. When prudence permitted he said that this practice had been "recommended to him by a person of extraordinary holiness."[2] Amongst the young religious at Lyons who were under his spiritual direction he exercised the same apostolate. It was to him that Fr. de Galliffet attributed his own devotion to the Sacred Heart.[3] The page in which he explains the *offering* to the Sacred Heart[4] does not seem to have been written for his own use only. In any case, he had to explain it to others.

This apostolate was very restricted. For, from the time that he returned to France, Fr. de la Colombière's health continuously grew worse. He was also obliged to be prudent. For, as can be easily imagined, this new devotion was not to everyone's liking. It was in dying that the Father would particularly fulfil his mission. God willed that he should end his days at Paray, and that before leaving earth for heaven he should be able to see and to encourage Margaret Mary. He died on February 15, 1682.

Two years afterwards his sermons were published at Lyons in four volumes, the diary of his spiritual retreats being published in a separate volume. In this we read: "At the end of this retreat [London, 1677], filled with confidence in the mercy of God, I have resolved to try by every possible means to carry out what has been prescribed to me on the part of my adorable Master, with regard to his adorable body in the holy Sacrament of the altar." Here follow some touching transports of love for the blessed Eucharist. Then the Father resumes: "I recognized that God willed that I should serve him by furthering the accomplishment of his desires concerning the devotion that he has suggested to a person with whom he has most intimate intercourse, and for which he has clearly willed to make use of my weakness. I have already inspired a great many persons in England with it, and I have written about it in France, and begged one of my friends to urge its practice in the place where he is. It will do great good there, and the great number of chosen souls that are in that community makes me think that the practice of it in that house will be most pleasing to God. Why cannot

[1] Letter CXLV, *loc. cit.*, p. 706.

[2] Letter V to his sister, *loc. cit.*, p. 261. See Letter XLV to Mother de Saumaise, *loc. cit.*, p. 397; Letter LXXXI to Mother Fr. Lucr. de Thelis, *loc. cit.*, p. 503.

[3] *Préface apologétique au Mémoire de la Mère Marguerite*, in *Dévotion au Cœur adorable*, p. 266.

[4] *Œuvres complètes*, vol. vi, p. 124. See below, p. 282.

I, O my God, go everywhere and proclaim what you expect from your servants and friends?

"God, therefore, having confided in the person who, there is reason to believe, is according to his Heart, she spoke plainly to me about it, and I obliged her to put down in writing what she had told me, which I have gladly related myself in the diary of my retreats, because God, in the execution of this design, wills to make use of my poor services."[1] Here followed the account of the Great Apparition just as the Father had transcribed it.

The *Retreat* was much read, for the writer had a great reputation for sanctity. The passage about Margaret Mary and the account in her own hand gave added importance to what he had hitherto said with such discretion about the new devotion.

To the *Journal of Retreats* was added an *Offering to the Sacred Heart* which also contributed to the development of the devotion. This *Offering* is composed of two parts. The first consists of a short explanation, very simple and clear, of the devotion to the Sacred Heart. "This *Offering,*" it tells us, "is made to honour that divine Heart, the seat of all virtues, the source of all blessings, and the retreat of all holy souls." Then are enumerated "the principal virtues that we desire to honour in him as he practised them when he was in this world." But the Sacred Heart does not recall the past only. "This heart is still, as much as it can be, in the same sentiments, and especially it is ever burning with love for men, ever open to pour out all kinds of graces and of blessings, ever touched by our miseries, ever urged by the desire of sharing its treasures with us and of giving itself to us, always disposed to receive us and to be to us a refuge, a home, and a paradise even in this life." We seem to hear the echo of Margaret Mary's words. The end is still more distinct. "In return for all this, he finds nothing in the hearts of men but hardness, forgetfulness, indifference, ingratitude. He loves and is not loved. His love is not even known because people will not deign to receive the gifts by which he would testify it to them, nor listen to the tender, secret declarations of it that he would make to our hearts."[2]

After these explanations, the offering springs out spontaneously: "In reparation for so many outrages and such cruel ingratitude, O most adorable and most lovable Heart of my beloved Jesus, and to avoid, as far as is in my power, falling into a similar misfortune, I offer thee my heart with all the impulses of which it is capable. I give myself wholly to thee, and from this hour I protest most sincerely, as it seems to me, that I desire to forget myself and all that may

[1] *Retraite Spirituelle,* Lyons 1684, p. 244; *cf. Œuvres complètes,* vol. vi, p. 115; see above, Part I, chap. ii, § 4.
[2] *Œuvres complètes,* vol. vi, p. 124.

in any way concern me, that thus all obstacles may be removed that could prevent me from entering into this divine Heart, which thou hast the goodness to open to me and into which I desire to enter, to live and to die therein with thy most faithful servants. I offer to this Heart all the merit, all the satisfaction of all the Masses, of all the prayers, of all the religious practices, of all the acts of zeal, of humility, of obedience and of all other acts of virtue that I shall perform until the last moment of my life. Not alone all this will be to honour the Heart of Jesus and his admirable dispositions; but also I beseech thee to accept the entire oblation that I make of them, to dispose of them in the manner pleasing to thee and in favour of whomsoever thou wilt."

The Father explains afterwards, with that precision and that practical good sense which distinguish him even in his most ardent transports and his most generous impulses, how he reconciles this complete offering, first with his surrender to the souls in Purgatory of all the satisfactory merit of his works, next with the urgent demands of charity or the various obligations that he may be under to say Mass and to pray for particular intentions. For the souls in Purgatory he desires that all "may be distributed to them according as may seem good to the Heart of Jesus." For the other intentions, as he will be then making use of a good that does not belong to him, he maintains, as is right, that the obedience, charity and other virtues which he may practise on these occasions will belong wholly to the Heart of Jesus, whence he will have obtained the grace to practise these virtues, "which consequently will belong unreservedly to him." We can judge now how complete is this offering. What does he ask in return? He tells us in the admirable final prayer which reveals to us the inmost depths of a beautiful soul:

"Sacred Heart of Jesus, teach me perfect forgetfulness of self, since that is the only way by which one can enter into thee. Since all that I shall do in future will be thine, grant that I may never do anything unworthy of thee. Teach me what I must do to attain to the purity of thy love, with the desire of which thou hast inspired me. I feel within me a great will to please thee, and a great inability to succeed in doing so without great light and very special help that I can only obtain from thee. Let thy will be done in me. O Lord, I know well that I resist it, but I think that I should like not to resist. It is for thee, O divine Heart of Jesus Christ, to do everything. If I become a Saint, thou alone wilt have all the glory of my sanctification: this seems to me clearer than daylight. But it will give thee great glory, and it is for that reason alone that I would desire to be perfect. So be it. Amen."[1]

1 *Œuvres complètes,* vol. vi, pp. 124-127. The same text, save for some different readings of no importance, in Croiset, p. 179.

As he had copied Margaret Mary's account for his own personal use, so he had written the offering for himself in particular. Whilst revealing in Fr. de la Colombière a soul wholly and entirely devoted to the Sacred Heart, this offering at the same time gave an idea of the devotion, and was a model for one of its chief practices. It was an act of private devotion; it served to spread the devotion publicly. Fr. Croiset did not make any delay about inserting it in his book.[1]

With regard to the account of the apparition, outside its immediate effect, which, as can be imagined, was very great, its publication in the *Retraite Spirituelle* was going to have very unexpected consequences even for Margaret Mary's apostolate. Nor was it without bringing "frightful shame and confusion" on herself, as she said more than once, and as we can easily see. Amongst the public, no one could know to whom Fr. de la Colombière was alluding. But amongst those connected with the Saint, in the monasteries where there was some knowledge of her, the secret was quickly divulged. The Saint was aware of this, and consequently she suffered more than it would be possible to describe. But on the other hand, how great was her happiness to know that her beloved devotion was making progress!

Throughout the whole of her correspondence we find a delightful mingling of these two sentiments. When Mother de Soudeilles in 1687 published at Moulins the little book of exercises in honour of the Sacred Heart, which contained the extract from Fr. de la Colombière's *Retraite Spirituelle,* in which there was question of herself and the Great Apparition, she suffered "*confusions effroyables.*" But she tried not to

[1] The circumstances in which the *Offering* was written are unknown to us. In two places the editor of the edition of 1901 says that, according to Fr. Croiset, "this formula of consecration to the Sacred Heart of Jesus is, save for some modifications, the consecration that the Ven. Fr. de la Colombière made at Paray, June 21, 1675" (*Œuvres complètes,* vol. vi, p. 127; *cf. loc. cit.,* p. xiv). He says the same in his *Histoire du V. P. Cl. de la Colombière,* p. 178. Fr. Hamon adopts this opinion (p. 190), referring to it as "the tradition." Fr. Croiset simply says: "Fr. de la Colombière . . . knowing from his own experience how adapted the devotion to the Sacred Heart of Jesus was to inflame quickly a heart with great love for Jesus Christ, and to enable one to attain in a short time to a high degree of perfection, composed this *Offering* himself, renewing it several times in every month with great devotion" (Part III, chap. iv, p. 179; *cf.* Part I, chap. ii, p. 10, where it is said that the Father consecrated himself wholly to the Sacred Heart, without any mention of a formula). Is there another text? There is another Act of Consecration ascribed to Fr. de la Colombière in circulation "pour les personnes religieuses, contenant la rénovation des vœux." It begins: "O my adorable Redeemer, I give and consecrate myself to thee," etc. I find it under this name appearing in the beginning of 1725 in an edition, completely changed, of Fr. Croiset's book, *La dévotion au Sacré-Cœur,* p. 216. I know nothing of its origin, but it is worthy of Fr. de la Colombière.

pay any "attention nor to think about that," so as to relish the joy "of seeing this devotion continuing to gain ground and to win favour of itself."[1]

One of her contemporaries, Sister Peronne-Rosalie de Farges, gave an account, in her deposition at the Process of 1715, of an incident which occurred at Paray during the reading in the refectory of Fr. de la Colombière's *Retraite Spirituelle*. When that part was reached "in which he speaks of the prediction of a holy soul regarding the things which should happen to him in England and of the devotion to the Sacred Heart," Sister de Farges noticed that "the venerable Sister cast down her eyes and [seemed] in a state of profound abjection of spirit. . . ." During recreation after leaving the refectory she said to Sister Alacoque: "My dear Sister, certainly, you got your share to-day; and Fr. de la Colombière could not point you out more clearly." To which she answered that she had good reason to love her humiliation.[2]

On such occasions, therefore, the Saint suffered beyond what could be described. But she profited by them to urge the cause of the devotion so dear to her. "Hitherto," she said, "I had not yet found any way of making the devotion to the Sacred Heart known, which was all that I longed for."[3] No doubt she used to speak to a few intimates of the Sacred Heart, and she did so in terms of burning love.[4] But she could not disclose the secret of our Lord's communications to her. At Moulins they strongly surmised how matters were, and at Dijon also, where Mother de Saumaise had spoken of her and of the devotion so dear to her; at Semur, too, where, on leaving Paray, Mother Greyfié had gone; at Charolles, where, in passing, Fr. de la Colombière had scattered some seeds; at Condrieu, whence he wrote to his sister, telling her to send his letter to her friends. But one could only make conjectures, catch faint glimmerings. The divine origin of the devotion that our Lord positively wished for was revealed by the publication of the account in the *Retraite Spirituelle*. It was only in a small circle of the initiated that the Saint was named as the person alluded to; and, without committing herself too far, she was free henceforth to give rein to her zeal. A passage in one of her letters shows very well the way in which she went to work. She had often

[1] Letter LVIII (LIX), vol. ii, p. 115 (152); G., LXIV and LXV, 353-354. The Moulins little book is still in existence. The Visitation nuns at Nevers have a copy. It contains the extract from Fr. de la Colombière, the short Act of Consecration, the Act of Reparation to the Heart of Jesus, the litanies of the Sacred Heart and those of the holy Heart of Mary. See A. Hamon, *loc. cit.*, p. 410.

[2] *Vie et Œuvres,* vol. i, pp. 202-231; G., 535.

[3] *Mémoire,* vol. ii, pp. 356-413; revised under G., n. 94, p. 103.

[4] See the letters to Mother de Soudeilles, September, 1679 (G. gives 1679-1680), Letter IV; June 6, 1680, Letter VII; July 1, 1682, Letter XIII (2nd edition and G., Letter XIV), etc.

spoken of the Sacred Heart to Mother de Soudeilles, the Superior at Moulins, and had strongly urged her to consecrate herself wholly to that divine Heart. But she did this almost without any explanation of the devotion. She did not even venture to write to her former Superior, Mother de Saumaise, because—as she said—" I cannot trust paper; it has betrayed me several times."[1] On July 4, 1686, she writes to Moulins: " I do not know, my dear Mother, if you will understand that it is of the devotion to the Sacred Heart of our [Lord] Jesus Christ that I am speaking, which produces much fruit and a great change in all who consecrate and devote themselves with fervour to it; of which number I ardently wish that your community may be. We found this devotion in the book of the Retreat of Fr. de la Colombière, who is venerated as a Saint. I do not know if you are acquainted with him or if you have the book of which I am speaking, for it would give me great pleasure to get it for you."[2]

Thus it was in this way that the Saint and Fr. de la Colombière became closely united in their joint apostolate, just as our Lord had closely united them in soul. In this way Fr. de la Colombière continued to be the apostle of the Sacred Heart.

He continued still its apostle by a mysterious apostolate of prayer and intercession, of which the Saint frequently speaks. She herself prayed and commended herself to his protection. She saw him in heaven doing " through his intercession what was effected here on earth for the glory of this Sacred Heart."[3] In a letter to Fr. Croiset, dated September 15, 1689, she explains that our Lord " had chosen this blessed friend of his Heart for the accomplishment of this design," and that " we must address ourselves to his faithful friend, Fr. de la Colombière, to whom he had given great power and remitted everything concerning this devotion. . . . I receive great assistance in it from him. . . . For this devotion of the Sacred Heart has rendered him very powerful in heaven."[4] Lastly, we know already how the Saint connects the mission of the Society of Jesus with that of Fr. de la Colombière.

It was from 1685 and 1686 that the devotion at last sprang into full growth—very moderately at first, and often beaten back by great storms. On July 20, the Feast of St Margaret, in 1685, in the small community at Paray, the first public homage was rendered to the Sacred Heart. This event marks an epoch in the devotion, and St Margaret Mary has given an account of it several times. First of all, in her *Mémoire:*

[1] Letter XXV, p. 50 (XXVI, 87); G., XXVII, 277-278.
[2] Letter XLV, p. 88 (XLVI, 125); revised with G., LI, 324-325.
[3] Letter XCV, p. 192 (XCIV, p. 226); revised with G., XCVII, 427.
[4] *Lettres inédites,* Letter III, pp. 125-126; revised under G., CXXXII, 551.

"St. Margaret's feast happening on a Friday, I begged our sister novices, of whom I had the care at that time, that they would render to the Sacred Heart of our Lord Jesus Christ all the little acts of respect which they intended to pay me on account of my Feast, which they did cordially, by making a little altar on which they put a little paper picture, sketched with a pen, to which we tried to pay all the respect with which that divine Heart inspired us."[1] She recalls the same incident to Fr. Croiset, but does not give any exact details about the incident itself. From the *Contemporaines* we know all particulars of that day of intimate joy, the consecration and the prayers to the Sacred Heart, the practices for the souls in Purgatory, the Saint's rapturous effusions.[2] It was for her a day filled with "the most perfect joy." But the day ended in storm. The devotion was a new one, and St Francis de Sales had bidden his daughters beware of novelties in devotion. Thus in the beginning "the most virtuous members of the community seemed to object the most." "The Sacred Heart will make them give in completely," said the Saint gently. They did give in. A year later Sister des Escures, foremost amongst the opponents on that day, took the initiative herself in a movement that won the whole community to the cause of the devotion.

On June 20, 1686, Octave of Corpus Christi, she went to her saintly friend to ask for the little picture of the Sacred Heart that she had in the noviciate; this picture was a gift from Mother Greyfié, who was already won over. Margaret Mary gave the picture, not knowing what was going to happen, but she prayed and got others to pray. "The next day, day destined to be devoted to the honour of that divine Heart, Sister des Escures did not fail to bring a chair covered with a neat cloth, on which she placed this little miniature in a gilt frame, adorning it with flowers. She then placed it before the grille, with a note written by herself, inviting the Spouses of the Lord to come to render homage to that adorable Heart."[3]

This time the whole community were charmed, and now the only discussion was as to the best means of testifying their devotion. Dreams of a splendid painting were indulged in. "Everyone, even *Nos sœurs du petit habit,* the boarders, wished to contribute to this with the money which their parents had given them as their pocket-money."

The devotion was now started on its course, and was not to have any pause in its onward movement. Towards the end of 1686 some novices left the noviciate. They took with them a

[1] *Mémoire,* vol. ii, p. 356 (415); G., n. 94, p. 103.
[2] *Vie et Œuvres,* vol. i, pp. 206 ff. (237 ff.); G., nn. 237-240, pp. 214-219.
[3] *Vie et Œuvres,* vol. i, p. 241 (269); G., nn. 265-266, pp. 252-254.

little picture that had served to increase their fervour whilst they were in the noviciate, and they put this in a niche before which they used to perform their devotions. Soon the niche no longer sufficed; a little oratory was arranged, where everyone went to offer their prayers to that divine Heart. To Sister des Escures was confided the care of this oratory, and she made it, to use the Saint's own words, "a little gem." It was not enough. Within the enclosure a chapel was built, the solemn dedication of which brought the whole of the little town of Paray and the surrounding parishes to the feet of Jesus to honour his Sacred Heart. This was on September 7, 1688.

"The priests of the presbytery of this town[1] and many from the neighbouring parishes went to the parish church and came afterwards in procession into our enclosure, followed by a great number of persons who could not be prevented from entering. It was one o'clock in the afternoon, and the ceremonies lasted two hours. During that time, and for long after, our blessed Sister remained in the chapel in such an ecstasy and so lost in God, that of all the persons who were ardently longing to speak to her, not one ventured to give herself this pious gratification. During those three hours she was closely watched to see if she would change her position. But it was remarked that she remained always as motionless as a statue."[2]

Semur anticipated Paray in adopting the devotion. The community there, St Margaret Mary tells us, were led to do so after hearing Fr. de la Colombière's *Retraite* read.[3]

Mother Greyfié, at that time Superior at Semur, hitherto so prudent and reserved, had had a statue made and had dedicated an oratory. It was she who, in 1686, had sent, as a New Year's gift to the Saint, the miniature which was so soon to receive the homage of the community, adding at the same time a dozen pictures for those who were zealous in the cause of the devotion.[4]

Moulins, with Mother de Soudeilles, was won, as were also apparently Charolles and Condrieu, by means of Fr. de la Colombière. At Dijon the state of affairs was still better. Whilst Mother de Saumaise and the Saint were busy getting engraved a picture of the Sacred Heart that could be dis-

[1] The members of a society of priests, all natives of Paray and attached to the parish church, whilst at the same time forming a sort of community.

[2] *Vie et Œuvres*, vol. i, p. 282 (310). Several of these details are wanting in the *Mémoire* of the *Contemporaines*, as Mgr. Gauthey has given it, but they are historical, as well as many others, omitted here. See G., pp. 254-256, 316-319; Hamon, 419-421.

[3] Letter XXXIX (XL); G., XLV.

[4] See in *Vie et Œuvres*, vol. i, pp. 223 and 225 (252), the letters of Mother Greyfié on this matter; G., pp. 427, 429, 431.

tributed at will, Sister Jeanne-Madeleine Joly was engaged on an office in honour of the Sacred Heart, which she submitted to the Saint.

In the world outside the devotion was spreading. Several Jesuits had entered into correspondence with its ardent apostle and were preaching the new *cultus*. At Dijon a Capuchin Father was also engaged in the same work. From 1686 to 1690 St Margaret Mary's activities increased; the number of letters she wrote grew constantly greater, as did her projects; she recorded with the utmost care every fresh success of the devotion, regarding these as so many victories gained for the Sacred Heart; she distributed the pictures, the little book of Fr. de la Colombière's *Retraite,* which, owing to Mother de Soudeilles, had been published at Moulins; she interested herself in Fr. Getté's Little Office, in Sister Joly's attempts and in the little book published at Dijon, as well as in the steps taken by Mother Desbarres to obtain permission from Rome for the Feast and the Little Office. In 1688 Paray had already a Chapel of the Sacred Heart. In all these efforts to further the devotion the Saint had the assistance of her brothers. The Mayor had a chapel built in honour of the Sacred Heart, in which he placed a picture similar to that in the convent at Paray, whilst the Curé founded a Mass to be said in perpetuity on all the Fridays of the year. With what joy the Saint sees and records all these signs of progress!

But disappointment and opposition had also to be recorded. Dijon had too daringly applied to Rome to obtain permission for the Feast and for the Little Office composed by Sister Joly and put into Latin by the chaplain, M. Charolais. Rome referred the matter to the Ordinary, who was Bishop of Langres. A great disappointment was the result, and Margaret Mary had to sustain and revive the drooping spirits of her disappointed friends. In her heart she bore the whole weight of the suffering caused by any failure, however temporary, of that devotion so dear to her, for which she lived.

During the years between 1675 and 1688 scarcely any interior development can be perceived. The Saint, first of all in her own life and afterwards for others, turns her treasure to good account. But the treasure does not seem to increase much. Two things alone are to be noted—the practices and the promises—and those only from 1685 and 1686. With her novices the Saint laboured hard in different ways to advance her cherished devotion. She borrowed or adapted from various sources; she also devised new additions, and sometimes very beautiful ones.[1] She enjoined upon all the first Fridays, the act of consecration, of reparation, the picture,

[1] For her counsels and her instructions, her disregard of opposition, and her various writings, the little autograph book of her prayers and exercises in honour of the Sacred Heart, see vol. ii of *Vie et Œuvres.*

the little letters, the office, etc. But above all she desires to enkindle in souls the love of the Sacred Heart of Jesus and to lead them to live but for him and in him. What splendid pages could be collected from her impassioned letters![1]

It is also from 1685 that the promises which she makes in the name of the Sacred Heart for those devoted to it become more definite, if not more magnificent. These promises are for all, for the promoters of the devotion and for those who practise it, for those who make the image and for those who carry it on their person, for the houses in which it shall be exposed and honoured, etc. Mother Melin, who undertook to build the Chapel of the Sacred Heart within the enclosure at Paray, would, as her reward, die whilst actually making an act of love; the community of Semur, the first to render homage publicly to the Sacred Heart, became, for that reason, the beloved of that divine Heart. The Saint made use of these promises to win proselytes, to stimulate the zeal of those already won to the cause of the devotion.[2]

iii

State of the Devotion at the Time of St Margaret Mary's Death

The Saint's last efforts—Her death (October 17, 1690)—State of the devotion—Prospects for the future.

The revelations of 1688 and of 1689, which included the message to the King of France, the mission entrusted to the Visitation Order and the Society of Jesus, opened up a vast field for the exercise of the Saint's ardent zeal, and urged her to extend the sphere of her labours. She wore herself out in her incessant exertions for the devotion that was dearer to her than life. It was no longer a question of corresponding merely with her sisters in religion. From all parts people wrote to her and visited her; and notwithstanding her repugnance she went to the parlour; she wrote an ever-increasing number of letters. When in return she received news of some fresh progress of the devotion, what joy was hers!

The diocesan authorities at Dijon, to whom Rome had remitted the affair, granted the Visitation nuns the desired

[1] See above, Part I, chap. III, *passim*.

[2] For details see above, Part I, chap. IV; *cf.* Letter XXXII (XXXIII), p. 64 (101), G., XXXVI; Letter XXXIII (XXXIV), p. 68 (105), G., XXXVII, etc. For the history of the devotion during the Saint's lifetime, of her apostolate and that of Fr. de la Colombière, see her letters, especially the ten written to Fr. Croiset; Fr. Charrier's *Life of Fr. de la Colombière;* Fr. Hamon's *Life of St Margaret Mary;* the works cited by Fr. Alet and Fr. Letierce; the *Life of Mother de Saumaise,* by Fr. de Curley; and the *Life of Fr. Croiset,* by Fr. Regnault; *Le Règne du Sacré-Cœur,* vol. v, Parts II and III, etc.

permission for the Feast, and on the first Friday of February, 1689, the Octave of the Feast of Saint Francis de Sales, the Office and Mass composed by Sister Joly were solemnly chanted at Dijon. Some Jesuits, most of them friends or spiritual sons of Fr. de la Colombière, conceived intense enthusiasm for the new devotion. They inspired their pupils with it; on all possible occasions they spoke of it; at Lyons—above all, at Marseilles—the enthusiasm excited almost exceeded all bounds. The letters written by the Saint at this period, when her life was drawing to a close, are full of interesting details of these events. We see her wholly occupied about books that are to be written and to be distributed. Neither the little book published at Moulins nor that of Sister Joly are any longer sufficient; the last-named book was revived by Fr. Croiset, who, having made some additions to it, published it at Lyons. Many editions of it, as of the images, were quickly bought up. Influenced by the Saint, Fr. Froment, who was at Paray, undertook to write a book on the Sacred Heart. Fr. Croiset also set about writing another; a rivalry of which he was unconscious, but which all the same caused the Saint some embarrassment.

It was Fr. Croiset and his book that more particularly interested her. We have her correspondence, or at least a considerable part of it, with him on this subject. She suggested ideas, she gave, no matter at what cost to herself, the necessary particulars about the beginnings of the devotion; as it advanced she read the manuscript. In Fr. Croiset she had found a second Fr. de la Colombière, not so much now for the direction of her soul as for the apostolate of the Sacred Heart.

The only obstacle to the devotion, she said, was herself; it was better that she should die. This was true, although not in her sense. Whilst she lived, all could not be told. On October 17, before it was believed that she was seriously ill, she passed, breathing forth her soul in an act of love, "to be lost in the Sacred Heart."[1] Fr. Croiset's book (second edition) was almost finished, and to it he quickly added a "*Short Account of the Life of a Religious of the Visitation of whom God made use for the establishment of the devotion to the Sacred Heart of Jesus, deceased in the odour of sanctity on October 17 of the year 1690*"; and he inserted, with the documents furnished by the Visitation nuns, long extracts from her letters to him. This work was published at Lyons early in 1691.

It can be imagined how much this book contributed to the spread of the devotion. Before we trace the course of its

[1] Fr. Croiset represents his book of 1691 as being a second edition, because he regards it as substantially the same as that of 1689, in which he developed and enlarged Sister Joly's little book.

progress, let us take a rapid survey of its position at the time of the Saint's death.

First of all, it was, in its internal organization, fully complete. In a very precise and at the same time very liberal manner it united all the existing elements and aimed them at a very distinct end—namely, to return love for love, and by that love to make reparation to love wounded by ingratitude and indifference. It had its special practices, those of former times having been easily incorporated with the new. For the new ones were simple and but few in number. There were little books in circulation in which the old exercises and the new prayers were placed side by side, and thus the old and the new were blended together. But the devotion was more than an ensemble of practices, more than a collection of exercises, old or new; it was a spirit, a complete spirituality of love, at once tender and real, for Jesus the all-loving and all-lovable.

In many of the Visitation monasteries the devotion was accepted, as also in many towns of France. At times it was somewhat confused with the devotion established by Fr. Eudes, which was gradually becoming absorbed in it. Although when solicited to do so in 1687, the Vatican did not accord the Mass, nor the Feast, nor the Office, still it referred the matter to the Ordinaries, and these, at Langres for instance, were favourably disposed towards it. Some confraternities had been established.

In some of the Visitation convents and elsewhere chapels had been erected; pictures and statues had been distributed, and the little books were received with much favour. Preachers spoke of it in terms of praise and recommendation. The sacred fire had been lighted in some ardent souls; in two religious institutes chosen souls conceived it a duty to propagate it. Books that would explain its heavenly origin were in course of preparation. The grace of God, in fine, was with its apostles, and the visible transformation that it effected in souls or in communities, once that it entered into them, was an enduring testimony to the efficacy of both books and words. Margaret Mary left the devotion, at her death, alive, visible, its success in the future assured.

But there were formidable obstacles yet to be overcome. The Visitation nuns, as a body, and the Society of Jesus remained to be won to the cause of this new devotion. The contradictions that Margaret Mary and Fr. de la Colombière had to endure were not to be overcome so quickly. In the outside world the Jansenists, who had raised such an outcry against Blessed John Eudes, were very far from submitting to Margaret Mary and the Jesuits. Lastly, Rome waited, as was her wont, and watched; she was not hostile, neither had she given her approbation.

CHAPTER VII

THE RISE OF THE NEW DEVOTION[1]

i

From 1690 to 1725[2]

First developments—First petitions to Rome—Public appeal for help to the Sacred Heart—Plague at Marseilles, 1720.

THE effect of the death of St Margaret Mary, owing chiefly to Fr. Croiset's book, was but to give fresh impetus to the devotion. The book had an enormous circulation. Fresh editions and adaptations appeared in many cities of France. It was translated into several languages. Everywhere it enkindled the sacred fire by making known, together with its heavenly origin, its value and use.

The living apostolate did still more. Wherever there was a Visitation monastery or a Jesuit college there was to be found some ardent soul eager to propagate it—a task not always to be accomplished without difficulty. For if the *cultus* aroused enthusiasm, it also provoked opposition.

As Fr. de Galliffet shows us, and as might easily be conjectured, there are two or three stages in its history that must be distinguished. From the beginning some were enamoured

[1] Nilles gives the official documents connected with the history of the devotion down to the present time, and a good deal of other information as well. See also Alet, Letierce, Franciosi, Hattler, already mentioned. In the Languet edition by Mgr. Gauthey the supplementary Books X-XII contain much information regarding the devotion during the period from St Margaret Mary's death to the year 1889. In Nix, *op. cit.*, chap. i, pp. 10-36, there is a very good résumé. But nowhere do we find information accumulated as in *Le Règne du Sacré-Cœur*, vol. v, Part IV, pp. 461-557. This is given in the form of annals. Further information given, pp. 196-197.

To form an idea of the manner in which the devotion was attacked, how it was distorted and what a travesty was made of its history, see Nilles, *op. cit.*, Parergon, *De finali triumpho SS. Cordis Jesu*, vol. i, pp. 201 ff. The Abbé Grégoire's *Histoire des sectes religieuses*, Bk. III, chap. xx, new edition, Paris 1828, vol. ii, pp. 244-292; Tabaraud, *Des Sacrés-Cœurs de Jésus et de Marie*, par un vétéran du Sacerdoce, Paris 1824; les articles *Sacré-Cœur* in the *Grand Dictionnaire* of Larousse, and *Herz-Jesu-Kultus* in the *Realencyclopädie für protestantische Theologie*, vol. vii, pp. 777 ff. Any of these will enable us to form a correct idea of the mode of attack adopted by the adversaries of the cult.

[2] For this period see in particular the articles of M. Hamon, *Études*, June 20, 1910, vol. cxxix, pp. 776-797, on *La Dévotion au Sacré-Cœur de Jésus après la B. Marguerite-Marie* (1690-1697); *cf.* the article *Office du Sacré-Cœur* in *Analecta juris pontificii*, Rome 1860, No. 30, vol. iii, p. 236; in it the acts of 1697 are given, with a sketch, not very correct, of the beginnings of the devotions.

of it; an attraction of grace, natural affinity, enthusiasm excited by a novelty. It was like a train of gunpowder taking fire. But at once there is opposition born of the success itself; the enthusiasm of some provoking the opposition of others. This is the moment when divisions, disputes, fault-findings arise. Then to restore peace comes the intervention of authority. Conservative from duty as well as by instinct, it restrains too impetuous outbursts and movements too suddenly initiated. Next, it imposes silence on the parties. Docile souls maintain silence, but when the movement comes from God this very docility insures its triumph. Whilst the unruly and the enthusiasts who are carried away by excitement and enthusiasm, perhaps, murmur and immediately desert the cause which by their want of moderation and their imprudence they have compromised; others, more in earnest and more spiritual, whose devotion is free from intermingling of the human and natural element, wait and pray; they act with prudence under the supervision and with the approval of authority. By degrees, and with greater depth, less noise, the movement revives without causing any commotion. The better disposed among its opponents begin to reflect, to examine into the matter. Under the influence of grace prejudices die out, the truth comes to light and these adversaries are won to the cause, perhaps become its zealous promoters.

Such, as we know, was the history of the devotion at Paray and in many of the Visitation monasteries, as well as in the colleges and communities of the Society of Jesus;[1] indeed, almost wherever the new devotion took root, such was very much its history. This first opposition was not essentially Jansenistic. But here and there the influence of the Jansenists had something to do with it, a fact which served to render it all the more obstinate, stubborn and bitter. It is not of the earliest times that Fr. de Galliffet is speaking when he says that "the persecution was violent," but we may repeat his words. "They came," he continues, "to look upon those who desired to observe or to establish this Feast as belonging to a kind of sect likely to give trouble to the Church. Everything connected with the devotion, even its very name, became hateful to them. To name the Heart of Jesus was to offend certain spirits."[2] Well-instructed and pious Christians were not long in forming more correct conclusions. "By degrees," goes on Fr. de Galliffet, "the truth gained the ascendancy, prejudices were overcome, minds yielded, so that in a few years people of all conditions, and of all dispositions were seen embracing the new devotion and finding comfort in it." He adds that it

[1] The details are given in Fr. Letierce's two volumes, *Étude sur le Sacré-Cœur*.

[2] *La dévotion au Cœur adorable,* Bk. I, chap. ii, pp. 16-18.

was "in the monasteries more particularly that it made way." And this can be easily understood. It has always been the devotion of chosen souls.

But it was one by one that souls had to be won. Even the Visitation religious, as a body, and the Society of Jesus were far from yielding without a second thought to the devotion; there were acts of authority designed to give food for reflection to the rash and to innovators.

From Annecy, from the *Sainte Source* on November 14, 1693, a circular letter was sent out, explaining the reason for the refusal to join "in these very singular practices that have been lately introduced in honour of the Sacred Heart." This letter, it was distinctly stated, was not to be understood as rejecting the devotion. "We do not at all mean by this that we would wish to have less piety to the Sacred Heart, which we ever regard as the centre of all our desires and the climax of our hopes and prayers."[1] What they rejected were those new practices against which the holy Founders had so strongly warned them. But the words, none the less, sound harsh. Annecy, moreover, was very soon to receive Mother Greyfié, to choose her as Superior, and from her to learn to appreciate the new devotion better.

Things happened similarly in the Society of Jesus. Sometimes outsiders imagine that a devotion which claims to arise from the visions and revelations of a religious is sure to get credit in that body which includes such a variety of preachers, confessors, theologians. To think this is to know very little about them. To some of the members of the Society, Fr. Croiset and his friends, prudent as they were, appeared hasty and credulous. The matter was referred to Fr. Thyrsus Gonzalez, at that time General of the Society, who certainly was not favourably disposed to novelties. He did not, however, condemn the devotion, but he expressed his fear lest Fr. Croiset might have been "taking up singular opinions." It was explained to him that such was not the case. He replied by refusing to censure the devotion, but without wishing to encourage it and by suppressing those practices that were contrary to received usage.[2] This was in 1695. As a body the Society did not perform any acts of devotion to the Sacred Heart until the time of Lorenzo Ricci, when, overwhelmed on every side with misfortune, no hope remained but in that divine Heart.

Meanwhile confraternities increased, the essential practices were adopted, chapels were built, altars were dedicated, preachers made the devotion the subject of their sermons.

[1] Cited by Letierce, *Étude*, vol. i, p. 345. See also the explanations given by the Annalists of Annecy, *loc. cit.*, pp. 345 ff; *cf.* Hamon, *loc. cit.*, 785.

[2] See Letierce, vol. ii, pp. 90 ff; Hamon, *loc. cit.*, 790.

In a few years it was known throughout all France, in Canada, and even in the Far East. Holy priests devoted themselves to propagating it zealously. We have already spoken of M. Boudon. A little later, in 1711, Simon Gourdan, the holy and learned Canon of St Victor, in a famous document, was to eulogize it and pronounce it to be "the oldest, the most authorized, the most perfect, the most profitable, the most pleasing to our Lord; nay, the most necessary of all devotions."[1]

Religious Congregations opened wide to it their doors; Fr. Eudes had prepared the Benedictine nuns of the Blessed Sacrament for it, as well as certain Benedictine or Ursuline convents. The mystics of the Order had prepared the way for it amongst the Carthusian nuns.

It may have been the Carthusians who first adopted the new devotion, as it were, officially. About the year 1692 the nuns of that Order asked permission of their Superior General, Dom Innocent Le Masson, to adopt the practices set forth in a little book of devotion to the Sacred Heart: the daily retirement into the Sacred Heart, special prayers, an act of consecration, of reparation, the observance of a kind of feast of reparation in honour of the Sacred Heart on the first Friday after the Octave of Corpus Christi. At the same time they sent him the book, which seems to have been Sister Joly's little book that was published at Dijon. In reply Dom Le Masson said: "I not only consent; I exhort you [to adopt these practices]." And he wrote for them himself an *Exercice de dévotion au Sacré-Cœur pour les religieuses Chartreuses,* which appeared in 1694.[2]

We should like to distinguish, in this first diffusion of the devotion, between St Margaret Mary's influence and that of Blessed John Eudes, to see at least how they were united and blended. We are only able to give here a few indications.[3] In 1693, in a letter to Fr. Croiset, we gather that the Benedictine Dames of Saint Pierre at Lyons recognize in the

[1] See E. Levesque, *R.P.A.*, June 15, 1917, p. 374. In reality the eulogy scarcely advances the cause, the idea of the heart as given by Simon Gourdan remaining very vague; it is more the metaphorical heart than the symbolic heart that he sees. But he gave powerful moral support. The occasion was a letter addressed to Cardinal de Noailles, Archbishop of Paris, who had asked for the opinion of the venerable Canon of St Victor. This letter is given in the new edition published at Montreuil, 1899, of *Dévotion au Sacré-Cœur de Jésus-Christ,* as forming part of that work, but it did not appear in the first edition published in 1694 at Rouen.

[2] See Dom Boutrais, *Mois du Sacré-Cœur de Jésus*, 4th edition, Montreuil 1886, Preface, pp. 12 ff. Dom Boutrais does not give his authorities. Probably he construes Dom Masson's thoughts rather than gives the text itself.

[3] See above, pp. 275 ff., and this page, what concerns Boudon and Simon Gourdan.

devotion proposed to them one formerly practised in their Order. These ladies "having manifested extraordinary liking for this devotion, learned that formerly it had been regularly practised in the Order . . . and that a good many years ago there was a Feast and an Office in the Order in honour of the Sacred Heart." One would imagine that it was a question of centuries ago. Nothing of the kind, it seems. "God has permitted," adds Fr. Croiset, "that they should find in Paris this Office of nine lessons, with a Mass very well composed in honour of the Sacred Heart, the whole approved of by Rome, with permission to the whole Order of St Benedict to celebrate this feast every year."[1] The Office mentioned in this letter is probably that written by Blessed J. Eudes. In any case, we must admit that if, in that community at Lyons, Fr. Eudes was quite unknown, the union of the new devotion with the old one took place quite naturally. The circumstance of the Office and Mass composed by Fr. Eudes being used for the devotion of Paray is not singular. We have already had occasion to point out some traces of this having been done before in the Visitation convents at Strasbourg, at Nancy, at Metz;[2] and we find them at Rouen, where from 1690 the Visitandines had practised the devotion. In 1694 there was published a little book, *La dévotion au Sacré-Cœur de Jésus-Christ.*[3] In it the Paray devotion is clearly explained, and even, in a certain way, separated from that preached by Fr. Eudes.[4] But the Mass in it is that which he composed.

On June 6, 1698, at Rouen, we find the two influences again working in combined action. On the solemn Feast of the Confraternity of the *Adorateurs,* celebrated on June 6, the Friday after the Octave of Corpus Christi, the Feast granted by the Church to the Visitation Order, it was the Eudists—

[1] Letter to Fr. de Villette, quoted by Letierce, vol. ii, p. 89.

[2] See examples given by Fr. Le Doré in *Les Sacré-Cœurs,* vol. i, pp. 238 ff. Each of these examples should be closely studied.

[3] Republished in 1899 at Montreuil, but with so much adaptation as to make it almost another book. The editor ascribes it to Mother Jeanne-Marie de Bauquemare de Bourdeny, Superior of the first Visitation convent. M. Hamon says it is the work of an unknown writer (*Études, loc. cit.,* 782). All that matters here is that the Mass composed by Blessed J. Eudes in it is used for the Paray devotion. See new edition, p. 44, note.

[4] "This word, Heart of Jesus, may be understood either of the part of the adorable body bearing that name, or of the interior sentiments of Jesus Christ in general, or of his love for us in particular. It is in the second of these three meanings that the authors of two excellent Offices (M. Olier and Fr. Eudes) have understood it. . . . The third is the usual meaning . . . and it is in this sense that one should accept the devotion of which we are speaking." But what follows brings together the second and the third meaning. "The object of this devotion, therefore, is not only the material Heart of Jesus Christ, but also all its adorable impulses, and in particular the infinite love that it has for us" (new edition, pp. 18-19).

Messieurs du Grand Séminaire—who sang the Mass of the Sacred Heart; it was one of the same Congregation who preached the principal sermon in the evening. It was meet, says the circular in which these details were given, "that they should perform the chief act in the inauguration of the devotion that had been so long established in their Congregation."[1]

Are these isolated incidents, or are similar instances really often to be met with? To answer this question, it would be necessary to have some accurate documents such as have not yet been collected. But one thing is certain: the conquering impulse of the movement that spread over Europe, the East and America, emanated from Paray.

Before long Fr. Croiset's book proved insufficient, and we find others appearing on all sides. Often these are only manuals for the use of the confraternities that have been everywhere established, collections of prayers and practices, with some explanation of the nature and origin of the new devotion, and some episcopal approbations. Sometimes the book is a regular treatise, both pious and theological, for which the confraternities have but furnished the opportunity. Such is Fr. Froment's work, which was begun even before the publication of Fr. Croiset's book, and under the direct influence of St Margaret Mary, but did not appear until 1699. Another book of the same kind was that written by Fr. Bouzonié, and published in 1697 at Poitiers.

Just about the same time the Censors General of the Society of Jesus in Rome were examining one of these books that seems to have had a still higher aim—that of obtaining the Feast with the Mass and Office proper to it for the Universal Church. They praised the book, which was "written with knowledge and talent; there could be nothing better suited to promote the devotion to and the worship of the Sacred Heart." They were of opinion, nevertheless, that it should by no means be published. And Fr. Thyrsus Gonzalez, then General of the Order, for reasons to be given shortly, concurred in their opinion. Of what nature was this book, and by whom was it written? Up to the present time nothing has been known. It was supposed that perhaps it was a series of extracts from Fr. Croiset's book, or of another edition of the latter.[2] Some fresh data favour another conjecture. Fr. Peter Charrier is said to have found in Rome a manuscript of

[1] See Letierce, vol. i, p. 369. Fr. Letierce questions (p. 387) whether the litanies of the Sacred Heart, sent from Nantes to Moulins and published in 1687 in Mother de Soudeilles' little book, may not be those written by Fr. Eudes. On comparison of those in the little book as they are given by Fr. Yenveux, *Le Règne du Sacré-Cœur*, vol. ii, p. 260, with those of Fr. Eudes, as Fr. Nilles gives them, vol. ii, p. 307, and Fr. Le Doré, vol. i, p. 414 (he differs slightly from Nilles), we have proved that the answer to his question is No.

[2] See Letierce, vol. ii, p. 94.

Fr. de Galliffet, *De cultu sacrosancti Cordis Jesu,* dated 1696.[1] If this conjecture is correct, it can scarcely be doubted but that this is the work submitted by the Provincial at Lyons to the Censors in Rome. Thus Fr. de Galliffet was obliged to wait during thirty years for God's hour. For his Latin work did not appear until 1726.

The devotion itself was destined to encounter much more trying delays before the Court of Rome. Simple souls supposed that matters would move as of themselves. Did they not know what Jesus desired, and his promise that he would reign in spite of all opposition and resistance? Being refused on the first occasion in 1687 when they sought permission from Rome, the Visitation nuns, following the advice given them by the Vatican itself, applied to the Ordinaries, who often granted permission to their confraternities for the Feast of the Sacred Heart with special Mass and Office. The Diocese of Langres was the first to grant this permission, and we have seen the Feast celebrated at Dijon. From the year 1694 the Feast, with special Mass and Office, was also observed at Besançon.

Other bishops acted in the same way, just as each one pleased. There was no regular concerted action, no certainty of anything; all depended on the goodwill of the ordinary, and the prestige of the papal authorization was wanting.

From 1693 the confraternities received the approbation of Rome and were granted indulgences. Having obtained these concessions, Fr. Croiset imagined that all was gained. "We are waiting for the indulgences," he wrote in 1693. "As soon as Rome has spoken I look forward to seeing the Feast celebrated everywhere."[2] He, too, was to be disappointed.

In 1697 it was considered that the moment had come to make one supreme effort to obtain from Innocent XII permission for the Feast so long desired, with special Mass and Office. The Visitation nuns had succeeded in winning for their cause the interest of the dethroned Queen of England, Maria d'Este, wife of James II. It was not difficult to do so; she had not forgotten her preacher of 1676, Fr. de la Colombière. From the place of her retreat at Saint Germain-en-Laye, she wrote to the Pope, praying him to grant to the

[1] *Histoire du vénérable Père Claude de la Colombière,* p. 482, note; *cf.* p. 539. On the other hand, Fr. Charrier's assertion is opposed by very great difficulties. Fr. de Galliffet himself creates the chief one when he says: "In 1723 I was called to Rome . . . to fill the office of assistant. . . . There I composed a book on the Sacred Heart of Jesus Christ" (*Préface apologétique* in *L'excellence de la dévotion au S.-C.,* p. 268). His words scarcely permit the supposition of a previous essay.

[2] Letter quoted by Fr. Letierce, vol. ii, p. 99. In reality it was celebrated in many places. See in Letierce, vol. i, pp. 614-617, the simple, enthusiastic account of its celebration at Aix, May 28, 1693, Octave of Corpus Christi, in the Visitation convent.

monasteries of the Visitation Order the privilege of observing the Feast of the Sacred Heart with a Mass proper to it on the Friday after the Octave of Corpus Christi. The Pope, in accordance with usage, referred the cause to the Sacred Congregation of Rites. Cardinal de Forbin-Janson, Bishop of Beauvais, at that time the ambassador of Louis XIV at Rome, was made the ponent. He named as Postulator or advocate of the Cause Frigidiano Castagnori, who presented a long memorial to the Sacred Congregation, explaining the question and asking for the Feast.

According to custom, the Promoter of the Faith, Prosper Bottini, Archbishop of Myra, set forth the objections, of which the chief one was the novelty of the favour asked for; and also the precedent that it might form for the establishment of other feasts, notably that of the holy Heart of Mary. The Postulator replied, resolving the objections and reminding the Sacred Congregation of the merits of the Queen of England. On March 30, 1697, the Sacred Congregation issued their Decree in which they granted to the monasteries of the Visitation permission for the Mass of the Five Wounds to be celebrated on the Feast of the Sacred Heart.[1] In the records of the time we may read with what fervour and solemnity the Feast was observed.[2]

Still, this concession did not afford complete satisfaction, and the impression it produced at Rome was not that of a victory that would encourage further advance. Two months after the Decree issued in the cause of the Visitation nuns, the Jesuit Censors decided on the matter in the manner we have already shown. They added: "We desire that *Ours* should no longer employ themselves in supporting the cause of the Sacred Heart at the Court of Rome, and particularly that your Paternity should not be a mediator to obtain that the Feast with the Mass and Office proper to the Sacred Heart might be granted to the whole Church; especially at a time when new devotions are increasing everywhere and are pitilessly set aside by holy Church."

In fact, just about this time the Ursulines of Vienne, who, on their part, had applied to the Congregation of Rites with a view of obtaining the Feast for themselves, received a formal refusal: *Non expedire.*[3]

A worse blow was to be struck at the devotion. In 1704 Fr. Croiset's book was placed on the Index. Why? Twenty years afterwards Fr. de Galliffet gave the following explanation to Mgr. Languet: "The novelty of the affair, some failure in complying with the formalities required here, and

[1] See Nilles, vol. i, pp. 12 ff; *Analecta juris pontificii*, *loc. cit.*

[2] See, for example, in Letierce, vol. ii, pp. 368-369, the programme of the public ceremonies at the principal monastery at Rouen on June 6, 1698, and the circular which gives an account of it.

[3] Decree of October 5, 1697, in Nilles, vol. i, p. 24.

a little malice on the part of men, and certainly a great deal on the side of hell."[1] The circulation of the book did not cease; it was translated into Italian, all formalities being complied with; even in France Mgr. Languet praised it highly, and without making the slightest allusion to the Index, recommended people to read it.[2] In his letter to Mgr. Languet, Fr. de Galliffet expressed the hope that, after the devotion had been approved of, the justice due to it would be rendered to the said book. Not until long years afterwards, in 1887, was this hope realized.

In spite of all obstacles, the devotion continued to spread amongst the people. With the approbation of the Pope and enriched by indulgences, confraternities increased. Indulgences were also granted to those who on the Feast should visit the churches of the Visitandines. The Ursulines in France followed the example of the Visitandines. All Poland opened wide to the Sacred Heart, as also did Canada.

In 1707 the religious of the Visitation renewed their petitions, and besought Clement XI to grant them the Mass proper to the Feast. The Pope replied, praising their zeal, their piety, their prudence in this affair; let them, then, await in peace the Church's decision; by this sincere submission they would attain in the right way to the Heart of the Saviour himself.[3]

The plague that afflicted Marseilles in 1720 was, perhaps, the occasion of the first solemn act of consecration, of a public worship outside the religious communities. In the time of St Margaret Mary, Marseilles had ardently espoused the cause of the devotion, and now, for some years, another Visitation nun, Anne-Madeleine Rémuzat, had been engaged in exciting it amongst the inhabitants. She had predicted the scourge of 1720. When the plague broke out our Lord himself showed her that the remedy lay in devotion to his Sacred Heart. An Act of Reparation was made by Mgr. de Belsunce, who also recited the Act of Consecration amidst the tears and sobs of an entire people. By decree it was then ordained that the Feast should be celebrated in the following year. The plague ceased its ravages. In 1722 it broke out again. This time the members of the City Council themselves made a solemn vow to celebrate the Feast of the Sacred Heart by Mass, Communion, acts of homage and a solemn procession. Other cities, threatened or already stricken with the dread scourge—Aix, Arles, Avignon, Toulon—likewise had recourse to the Sacred Heart. It was one general act of supplication. Thus the devotion became popular.[4]

[1] Cited by Letierce, vol. ii, p. 96.
[2] *Vie,* Gauthey edition, p. 432.
[3] Quoted by Nilles, vol. i, p. 13.
[4] For particulars see Nilles, vol. i, pp. 26 ff; Galliffet, Bk. I, chap. ii; Letierce, *Étude,* vol. i, pp. 457-485; the same, *Le Sacré-Cœur,* pp. 242 ff; Alet, pp. 263 ff.

ii

The Feast of the Sacred Heart

Fresh efforts in Rome under Benedict XIII, 1726-1729—Petition granted by Clement XIII, 1765—Extension of privileges under Pius IX, 1856, and by Leo XIII, 1889.

In 1726 it seemed to those interested that the time had come to resume their efforts for the cause of Rome. The King of Poland, joined later by the King of Spain, the Bishops of Cracow and Marseilles, and the Visitation Order, appealed to Benedict XIII to grant the Feast and Office with the Mass proper to it. They represented to the Pope that the devotion had spread throughout Europe, and how dear it was to both bishops and people; they recalled the desire expressed by our Lord to St Margaret Mary. The soul of the movement was Fr. de Galliffet, the Assistant for France at Rome, and Postulator of the cause. He published a Latin edition of his book on the Sacred Heart, and prepared all the documents in perfection.

Success was regarded as certain. Prosper Lambertini, destined to wear the papal tiara as Benedict XIV, was then Promoter of the Faith. Fr. de Galliffet believed him to be favourable to the cause. When he became Pope he accepted the dedication of a new edition of Fr. de Galliffet's book, and was generous in the issue of Bulls in favour of the Confraternities of the Sacred Heart. It does not appear that he was favourable to a new Feast. In any case, he performed his role as "Devil's Advocate" conscientiously. The objections raised were much the same as those of thirty years earlier. The Feast was something novel; Margaret Mary's cause had not been decided; such things once introduced, where would they end? For all this Fr. de Galliffet had answers. But Lambertini advanced *vivâ voce* an argument that had more weight with the Cardinals. According to Fr. de Galliffet's explanation, the cause implied, or at least seemed to imply, that the heart was the organ of sentiment. Now this, said Lambertini, was a philosophical theory, in philosophy disputable and disputed, in which the Church must not be compromised. This argument, more than all, caused doubt and hesitation.[1] To avoid a direct "No," on July 12, 1727, the Sacred Congregation answered: *Non proposita.* In spite of everything, fresh efforts were made, the matter was persistently urged. On July 30, 1729, the Congregation gave as

[1] When relating the incident, Benedict XIV spoke similarly. St Alphonsus Liguori explains matters in the same way. It must be admitted that on this point Fr. de Galliffet left himself open to criticism. See above, Part II, chap. ii, § 3, pp. 106 ff.

their final answer: *Negative*. This was indeed a great disappointment.[1]

Meanwhile, notwithstanding the outcry raised by the Jansenists and the philosophers, the devotion continued to spread. The Queen of France, Marie Leczinska, had humbly and courageously taken the matter to heart. For nearly three years she had continued to entreat of Clement XII that he would give his assent. She seemed on the point of succeeding when the Pope died. Scarcely had his successor been named, when, on October 3, 1740, she wrote to him. Benedict XIV was not in favour of new feasts; he was content with sending to the Queen representations of the Sacred Heart embroidered in gold and silk.[2] In the meantime the movement spread everywhere. Petitions arrived from all parts—from Poland, Spain, America, Germany, Italy and the East.[3]

In 1765 Clement XIII took up the cause again. The *Memorial* of the Polish Bishops, as Nilles records,[4] was presented by J. B. Alegiani. Together with the replies to the "exceptions" or objections of the Promoter of the Faith, this memorial forms a complete treatise on devotion to the Sacred Heart, largely inspired by Fr. Galliffet's book. In it the origin, the development and the nature of the *cultus* are explained; that at least 1,090 confraternities had been erected throughout the whole world; that the devotion had been propagated everywhere; that nearly all the religious Orders had accepted it;[5] all this, together with the episcopal approbations, was pointed out in this memorial, which ended with the request for a Feast with Mass and Office proper to it. The wish was strongly indicated that this privilege should be extended to the Universal Church, or at least to all the kingdoms, provinces or dioceses that had expressed the same desire. But the more surely to obtain their request, they were satisfied with asking it for Poland, for Spain, for the Arch-confraternity of the Sacred Heart erected at Rome and all the confraternities that had been affiliated to it. The memorial ended by supplicating that the Friday following the Octave of Corpus Christi might be fixed for the celebration of the Feast.[6]

On January 25, 1765, the Sacred Congregation of Rites at last gave the longed-for Decree. In consideration of the universal diffusion of the worship, of the many Briefs already issued in favour of it, of the many confraternities that had been erected, the devotion already existing was *amplified* by

[1] See Nilles, Bk I, Part I, chap. ii; Letierce, *Étude*, vol. ii, pp. 133 ff.
[2] Nilles, Bk. I, Part I, chap. iii, § 1, p. 89, according to Ferd. Tetamo; cf. *ibid.*, p. 97.
[3] Nilles, *loc. cit.*, pp. 87-100.
[4] *loc. cit.*, § 3 (2), pp. 100-144.
[5] *Mémoriale*, § 3, nn. 18-23, Nilles, pp. 108-111.
[6] *Mémoriale*, § 8, nn. 73-80, Nilles, pp. 139-144.

granting to it a Feast. It was expressly noted that they separated themselves from the Decree of July, 1729. On February 6 Clement XIII approved of the Decree,[1] and on May 11 of the same year the Sacred Congregation approved of the Mass and Office for Poland and for the Arch-confraternity. On July 10 the religious of the Visitation Order were granted the Feast for themselves. In the same year that the Decree was issued, the French Hierarchy received the Feast, as it were, semi-officially, and it was quickly established in almost all the dioceses. The pious Queen had intervened. At the meeting of the clergy in 1765 the Archbishop of Rheims, who presided, acquainted them with her desire to see the devotion and the Office of the Sacred Heart in all the dioceses in which it had not yet been established. He had no doubt, he added, "that the assembly would fully understand the great advantage of this pious enactment, and that they would be anxious to carry out by a resolution Her Majesty's wishes." Upon which, continue the acts, "all the bishops composing the meeting,[2] filled with the profound respect and veneration due no less to Her Majesty's eminent virtues than to her exalted rank, and wishing to second, as far as possible, such edifying zeal, unanimously resolved to establish in their respective dioceses the devotion and the Office of the Sacred Heart of Jesus, and to invite, by circular letter, the rest of the Hierarchy to do the same in those dioceses where this devotion and Office have not yet been established."

This was done. The circular was sent, and almost everywhere the Feast was immediately established. On this occasion a number of episcopal charges, explaining the devotion and commending it highly, were issued.[3]

On all sides the Feast was asked for, and to ask for it sufficed to obtain it. In short, the Sacred Congregation of Rites in 1856 could declare that there was scarcely a diocese in the world that had not obtained the privilege.[4]

It was, however, only a privilege; the Feast was conceded, not ordained. In 1856 Pius IX, at the petition of all the French Bishops assembled in Paris on the occasion of the baptism of the Prince Imperial, extended the Feast to the Universal Church with the rite of a *duplex majus*.[5]

[1] Text in Nilles, *loc. cit.*, § 4, p. 152; *cf.* Gardellini, *Decreta authentica*, 1857, n. 4579, vol. iii, p. 174. We have already remarked that this decree is not reproduced in the new collection of the *Decreta authentica*. Probably it was considered unnecessary to do so; it was followed by so many others that embodied it.

[2] Judging from Mgr. de Pressy's charge, they numbered thirty-two.

[3] I have before me the Pastoral of Mgr. de Pressy, the Bishop of Boulogne, dated May 10, 1766. In it is given the official report of the meeting of the clergy to which we allude. *Œuvres de Mgr. de Pressy*, Migne edition, vol. ii, col. 1029.

[4] Nilles, *loc. cit.*, p. 157.

[5] Decree of August 23; *cf.* Nilles, *loc. cit.*, chap. iv, § 1, p. 167.

In 1864 the Beatification of Margaret Mary gave an exalted sanction to the worship in the form in which it was being propagated. For in the documents, in the Decree, in the prayer to the newly beatified, and in the lessons for the Feast, it was distinctly declared that Jesus had chosen the humble religious of the Visitation of Paray to be the apostle of the Sacred Heart, in order that through her its immense love for us might be revealed, and to urge us to respond to this love by honouring it under the symbol of the Heart.[1]

Meanwhile the devotion continued to spread, and from all parts came an appeal for a more solemn Feast. Often the Pope accorded the privilege asked for to a certain country, a certain diocese, or to some religious community.[2] But it was only on June 28, 1889, that the Feast was raised for the whole Church to a double of the first class. On July 23, 1897, another decree was issued, by which it was permitted to transfer the celebration of the Feast to the Sunday.[3]

Thus was realized the desire which our Lord expressed in the Great Apparition. The Feast had been established throughout the entire world, with its distinctive characteristic of reparation and atonement. In what regards external solemnity, the celebration of the Feast is not yet all that it might be. But few feasts have taken such a hold on the souls of the faithful.

[1] Texts in Nilles, *loc. cit.*, § 3, p. 168.
[2] See Nilles, chap. iv, § 4, pp. 170 ff.
[3] By a collective act the French Bishops in June, 1917, resolved to have the Feast of the Sacred Heart celebrated henceforth in their respective dioceses on the first Friday after the Octave of Corpus Christi, the actual day indicated by our Lord. See *Messager du Cœur de Jésus*, July, 1917.

CHAPTER VIII

THE SPREAD OF THE DEVOTION

i

Extension of the Public Worship under Pius IX and Leo XIII

Public consecrations—Partial consecrations—The Consecration of 1875*—The Consecration of the human race in* 1899.

IN addition to the Feast, souls devoted to the Sacred Heart have always desired the Acts of Consecration and Reparation. The Act of Reparation has scarcely any history, at least in as far as it is considered apart from the Act of Consecration; it has naturally been incorporated in the devotion of which it is, as it were, an integral part. In a certain way it is the same with the Act of Consecration. The Saint begged that it should be one of the principal acts of the devotion, and attributed to it the meaning of an entire and irrevocable consecration of oneself to the interests of the Sacred Heart. In the message sent by our Lord to the King, the idea of consecration finds a place. From the year 1722 the civic officials of Marseilles were in the habit of renewing the solemn consecration of the city. If the vow said to have been made by Louis XVI is authentic, then the King promised to consecrate by a solemn act himself, his family, and his kingdom to the Sacred Heart of Jesus.[1]

In our own time, especially since about 1850, Christian piety has become familiarized with this idea. Bishops have consecrated their dioceses; states, such as Ecuador (in 1873), religious congregations, associations of every kind have consecrated themselves solemnly to the Sacred Heart.[2]

It is usually in times of great calamities that people turn to this divine Heart. Did not Margaret Mary herself point out that in this Heart would be found the supreme remedy for the evils with which the kingdom was afflicted?[2] Was it not in this Heart that Marseilles found its salvation? But it is not from motives of self-interest only that we are drawn to this devotion: we are drawn to it by love.

In 1870 and 1871 numerous petitions were addressed to Pius IX, begging that the Feast of the Sacred Heart might be raised to one of the first class, and that the whole Church

[1] See *Ami de la religion,* 1815, vol. iii, p. 77; *cf.* on this, pp. 330 ff. of this book.

[2] *Lettres inédites,* Letter III, p. 131; G., CXXXII, 555.

might be consecrated to this most loving Heart.[1] And during the following years these petitions continued to be made. In 1874, at the approach of the second centenary of the Great Apparition to St Margaret Mary, Mgr. Desprez, Archbishop of Toulouse, as Bishop of the city whence the *Apostleship of Prayer* first spread its beneficent influence throughout the world, addressed to all the bishops of the Catholic world a letter, in which he recalled the petition presented to Pius IX at the close of the Council, signed by nearly all the bishops and heads of religious Orders, and by more than a million of the faithful. He explained the reasons why the matter had not yet been decided, and assured all that a petition from the bishops would be well received at Rome. In order to avoid all ambiguity of language, such as had created difficulties in the past, he sent to each a carefully drawn-up formula.

In the month of April, 1875, Fr. Ramière, the Director of the *Apostleship of Prayer,* who had been from the first the soul of the movement, presented to the Pope the petition, which was signed by 525 bishops, who prayed—

(1) That His Holiness would be pleased to choose a day on which, in the Vatican Basilica, with all possible solemnity, he would consecrate for ever to the Sacred Heart the city and the world (*Urbem et Orbem*);

(2) That he would order that on the same day throughout the whole world all Catholic collective assemblies, dioceses, parishes, missions, religious congregations and communities, houses of education, etc., should make, by the mouth of their respective superiors, with all possible solemnity, the same Act of Consecration;

(3-5) That he would be pleased to direct preparatory exercises, to grant indulgences, and to command that this consecration should be renewed every year;

(6) That the Feast should be elevated to a double of the first class with Octave as the patronal Feast of the whole Church.

The Pope did not consider that he should bring his authority to bear upon the matter. But to satisfy in some degree these pious desires, he desired the Sacred Congregation of Rites to send everywhere a formula of consecration, which he approved of and offered to all those who wished to consecrate themselves to the Sacred Heart. This unity of formula would demonstrate the unity of the Church. To the bishops he left it to translate, and if they judged well, to publish this formula; to the faithful he exhorted its recitation in public or in private on June 16, 1875, supposed to be the second centenary of the Apparition; to all who should do this he accorded a plenary

[1] See in Nilles the letter of the Bishops assembled in council at the Vatican, *loc. cit.*, p. 189; that of the Empress of Austria, *loc. cit.*, p. 194, and that of the German Catholics, *loc. cit.*, p. 192.

indulgence. Finally, the Pope commissioned Fr. Ramière to communicate the Decree of the Sacred Congregation of Rites with the formula of consecration to the bishops of the whole Catholic world.[1]

The Pope, as we see, realized, as the Decree says, the gravity of the matter—*gravitatem rei coram Deo animo reputans:* he helped and encouraged, but he would not take the initiative; still less would he use his authority to enforce acceptance. In these circumstances the ardour of the faithful was all the more surprising. The ceremony of June 16, 1875, was one of the greatest that the Catholic world had ever seen: a glorious triumph for the Sacred Heart; and Margaret Mary must have thrilled with joy.

But a yet more glorious triumph was to come when Leo XIII, at the close of the nineteenth century, consecrated the whole human race to the Sacred Heart. On May 25, 1899, the Pope, in his Encyclical *Annum sacrum,* announced to the whole Christian world the magnificent design that he had conceived, and from which he expected, if all with their whole hearts and *en masse* lent themselves to it, great and enduring benefits—first of all for Christianity, and next for the entire human race: *Auctores suasoresque sumus praeclarae cujusdam rei, ex qua quidem, si modo omnes ex animo, si consentientibus libentibusque voluntatibus paruerint, primum quidem nomini christiano, deinde societati hominum universae fructus insignes non sine causa expectamus, eosdemque mansuros.* He recalled what his predecessors had done for the Heart of Jesus, what he had done himself. "And now," he added, "we have in view an act of devotion which will be, as it were, the crowning of all the homage that has ever been rendered to the Sacred Heart, and we have confidence that it will be very pleasing to our Saviour. *Nunc vero luculentior quaedam obsequii forma obversatur animo, quae scilicet honorum omnium, quotquot sacratissimo cordi haberi consueverunt, velut absolutio perfectioque sit.*"

He recalled the petitions to Pius IX and the consecration of 1875. It seemed to him that the time had come at last to consecrate to the Sacred Heart the entire human race—*communitatem generis humani devovere augustissimo cordi Jesu.* As the reason that urged him to this decision, he pointed out that Jesus is the supreme King, not only of Catholics and of all who are baptised, but of the entire human race, and he pointed out his rights to his sovereignty. But what Jesus desires is our spontaneous recognition of this sovereignty, and the Act of Consecration is precisely this recognition. "As we have, moreover, in the Sacred Heart the symbol and the living image of the infinite love of Jesus urging us to return him love for love, it is but right that it is

[1] See the documents in Nilles, *loc. cit.,* pp. 202 ff.

to the Sacred Heart we should make this act of Consecration, which is indeed nothing else but consecrating ourselves to Jesus Christ." But those that know not Jesus, are we to forget them? All over the world we send apostles to them. But to-day, "touched by their misfortune, we earnestly recommend them to Jesus, and as far as in us lies we consecrate them to him. And thus this consecration (*haec devotio*) which we recommend to all will be profitable to all," in some increasing their faith and love, drawing down upon others the graces of sanctification and of holiness. The Pope next shows that in this devotion lies the remedy for the ills of society. Formerly, he tells us, the cross appeared to Constantine both as the pledge and the cause of victory. "Behold to-day a new sign . . . is offered to our eyes, a sign of hope, a sign wholly divine (*auspicatissimum, divinissimumque signum*), the Sacred Heart shining with resplendent brightness amidst flames. It is in this Heart that all our hopes must be placed, that we must pray and expect salvation."

To all these great reasons for the general order that he had issued the Pope added another, which he said was quite personal: God had manifested his care of him by curing him of a dangerous malady. He wished, on his part, to preserve a grateful remembrance of this by rendering the greatest homage to the Sacred Heart. He therefore ordered a triduum with prayers and litanies in preparation for the Feast, and he sent the formula of consecration to be recited on the last day of the triduum, which would be the day of the Feast.

The Encyclical bore the date of May 25, 1899. Thus there was no time to lose. For in 1899 the Friday after the Octave of Corpus Christi fell on June 9, and, the solemn celebration of the Feast being transferred to Sunday, the consecration would take place on the 11th. But very nearly two months before it had been announced, by a Decree of April 2 the Sacred Congregation of Rites had authorized the recital in public of the Litanies of the Sacred Heart. Amongst the grounds for this the following occurs: "Further, His Holiness intends to consecrate the whole world to the Sacred Heart. Now, to give greater solemnity to this ceremony, His Holiness has decided to order shortly a triduum, during which these litanies are to be sung."

As it was only on March 25 that the Pope had so decided, this announcement could scarcely have been made sooner. The Pope had meditated taking this action, but not until 1900. Probably his preservation from death in the dangerous illness of which he speaks in his Encyclical hastened the event. Notwithstanding this haste, the Catholic world was found prepared. We know with what solemnity was accomplished this act which Leo XIII described as "the greatest act of his Pontificate."

During the First Vespers of that Feast of the Sacred Heart, the celebration of which, deferred to Sunday, was to be signalized by that great act, there died unknown, in a monastery at Oporto, in Portugal, the religious who was the originator of that great movement by which the world was offered to the Sacred Heart. We have here one of those events that illumine with a strange light the history of the Church. And if there is a pleasure in seeking for the hidden springs whence result human events, even with the likelihood of finding nothing but meanness and villainy, how much greater the pleasure with regard to religious matters, in which we can discover, when we know how to seek, the finger of God!

On June 10, 1898, there went forth from the Good Shepherd Monastery in Oporto a letter for His Holiness Leo XIII. The nun, who with feeble hand signed it in pencil, told the Pope that our Lord had ordered her to write to him that it was his will his Vicar should consecrate the whole world to his divine Heart, and that he promised in return to pour out upon him his graces. Did Leo XIII pay any attention to this message? It is said that he did. However, he did not act. Are there not always and everywhere people of unbalanced minds who regard their ideas as heaven-sent? On January 6, 1899, the Pope received a second letter, written in French, "by the express order of our Lord and with the consent of my confessor." This letter ran as follows: "When last summer your Holiness was suffering from an illness which, in view of your advanced age, filled your children's hearts with anxiety, our Lord gave me the sweet consolation that he would prolong the life of your Holiness in order that the consecration of the entire world to his divine Heart might be accomplished." Other details, all in the same sense, followed. Then she continued: "On the eve of the Immaculate Conception, our Lord made me understand that by this new movement which was to take place in the worship of his divine Heart he would cause a new light to shine over the whole world. . . . I seemed to see (interiorly) this light, the Heart of Jesus, this adorable sun that causes his rays to descend upon the earth, at first in a limited manner, then spreading farther, and at last illuminating the whole world. And he said: 'With the brightness of this light shall all nations and peoples be enlightened, and with its burning heat they shall grow warm again.'"

The letter then told of the ardent desire of Jesus to see his adorable Heart more and more known and praised, and to pour out his gifts and blessings over the whole world; how with this view Leo XIII had been chosen and his life prolonged; the graces that by this means he would draw down upon himself. "I feel myself unworthy," continued the

writer, "to communicate all this to your Holiness," but she excused herself because of the "strict order" of our Lord. She then explained why it was that our Lord called for the consecration of the whole world, and not for that of the Catholic Church only. "His desire to reign, to be loved and glorified, is so ardent that he wills that your Holiness should offer to him the hearts of all those who in virtue of holy baptism belong to him, that thus their return to the true Church may be facilitated, and the hearts of those who have not yet through holy baptism received spiritual life, but for whom he has given his life and his blood, and who are likewise called to be one day the children of holy Church, that thus their spiritual birth may be hastened." Then follow earnest entreaties to the Pope that he would spread the worship of the divine Heart. "Our Lord has only spoken to me directly of the consecration, but . . . it seems to me that it would be pleasing to him if the devotion of the first Friday of the month were increased, by means of an exhortation from your Holiness to the clergy and the faithful, as well as by the granting of fresh indulgences. Our Lord," repeated the writer, "did not tell me this expressly, as when he spoke of the consecration, but I seemed to divine this ardent wish of his Heart, although I cannot, however, declare it positively."

The letter was signed "Sister Mary of the Divine Heart, Droste zu Vischering, Superior of the Monastery of the Good Shepherd, Oporto."

On January 15 this letter reached the Vatican. The reading of it affected the Pope, who charged Cardinal Jacobini to make all necessary inquiries. The Cardinal wrote to the Vice-Rector of the Grand Seminary of Oporto, who, it so happened, was the director of the religious in question, and had acted as her secretary for the first letter to the Pope. He replied that everywhere she was regarded as a saint, and that there were good reasons for believing in the supernatural nature of her communications.

The idea, moreover, was very pleasing to the Pope, and on February 12 he informed Mgr. Isoard of his intention of consecrating all the dioceses, the Church, all humanity, to the Sacred Heart. But he did not wish that this pontifical act of his supreme authority as Pope should be based on grounds that might be disputed. When the whole affair was placed before Cardinal Mazzella, Prefect of the Sacred Congregation of Rites, the latter said to the Pope: "This is a very touching letter and indeed seems to have been dictated by our Lord." "My Lord Cardinal," replied His Holiness, "take it and put it aside; it must not be taken into account just now." The Cardinal was given the charge of examining into the question itself, in connection with which there existed a difficulty. How could the Pope consecrate infidels who were neither of the

Church nor in the Church? The solution was furnished by a text of St Thomas,[1] in which it is explained that all those who do not belong to Jesus and to the Church *quantum ad executionem potestatis,* belong to them *quantum ad potestatem.* In her letter the religious had said almost the same thing. But the passage from St Thomas was topical, and was given a place in the Encyclical. When on Easter Sunday, April 3, the Decree of the Sacred Congregation of Rites, authorizing the use of the Litanies of the Sacred Heart and announcing the coming ceremony of consecration, appeared, the Pope paid Mother Mary of the Divine Heart the gracious attention of having two copies sent to her in his own name.

Three days before the consecration, this holy religious, like St Margaret Mary, was "to lose herself in the Sacred Heart."[2] A month after her death the second wish of Mother Mary of the Divine Heart was realized. On July 21 the Prefect of the Sacred Congregation of Rites, in the name of the Pope, addressed to all the bishops a letter, strongly urging them to make known the cult of the Sacred Heart, by means of confraternities, by means of the Month of the Sacred Heart and by the exercise of the first Fridays.

ii

Interior Life and Development of the Devotion

The devotion in the soul—Associated practices and devotions —Works and associations in honour of the Sacred Heart.

Here, as everywhere in the life of the Church, we find that by the secret desires of souls, by love and good works, the way has been prepared for her acts of supreme authority. Devotion to the Sacred Heart is in itself alive in the souls of those whose life it is, and because it is itself alive it has blossomed into a number of practices and societies all animated by the same principle—to render to the Sacred Heart of Jesus the love and honour due to him, to love him and to make him loved by others. In itself it is not so much a devotional exercise nor a collection of devotional practices as a spirit, a principle, a soul that gives life to the most diverse exercises. We find the germ of many of these exercises in the writings of St Margaret Mary; many are indicated in the early treatises as exercises belonging specially to the devotion. Often they have been organized into well-established societies such as the Work of Perpetual Adoration, the Arch-confra-

[1] *Summa Theol.* iii, Q. LIX, A. 4.

[2] See Louis Chasle, *Sœur Marie du divin Cœur, née Droste zu Vischering, religieuse du Bon-Pasteur,* 1863-1899, Paris 1905, chap. xi, where will be found all that concerns the consecration of mankind to the Sacred Heart.

ternity of the Sacred Heart, the Apostleship of Prayer, the Arch-confraternity of the Agonizing Heart, the Month of the Sacred Heart, the Communion of reparation, the first Fridays, the nine Fridays, etc. To most of these exercises and societies a history is attached, and sometimes a very interesting one; some of them, like the Arch-confraternity of Prayer and Penance, claim a supernatural origin.[1]

Sometimes there are new devotions which develop by the side of the great devotion, or try to connect themselves with it, as, for instance, the devotion to the Agonizing Heart of Jesus, to our Lady of the Sacred Heart. These are works or societies that spring from it as flowers from the parent stem or collect round it as in the shade of a great tree.

These, too, are almost countless in number. And even if we confined ourselves to the religious Congregations, the list of those that claim to belong to the Sacred Heart would be a long one, whether their principal object is to honour that divine Heart or the devotion to the Sacred Heart is for them one of the chief means to attain their special end. A great number have even taken their name from it. The following names are found in the *Kirchenlexikon:* At the beginning of the nineteenth century, the Society of the Sacred Heart of Jesus (Paccanaristi); the Fathers of the Sacred Heart of Issoudun, 1854; the Auxiliary Priests of the Sacred Heart of Bétharram, 1841; the Fathers of the Sacred Hearts of Jesus and Mary, called Picpus Fathers, 1805; the Dames du Sacré-Cœur, 1800; the Oblates of the Sacred Heart, 1866; the Societies of the Sacred Hearts of Jesus and Mary, called of the Holy Ghost; the Daughters of the Sacred Hearts of Jesus and Mary (Amiens); the Sisters of the Sacred Hearts of Jesus and Mary (Portrieux). And to complete this list the following names, conspicuously absent, must be added: The Societies of the Heart of Jesus and of the Heart of Mary, founded by Fr. de Clorivière; the two societies founded by Fr. Muard, the Benedictine Preachers of the Sacred Hearts of Jesus and of Mary, called of Pierre-qui-vire; and the Priests of the Heart of Jesus, of Pontigny; the Fathers of the Sacred Heart of St Quentin; the Holy Family of the Sacred Heart; and many others.

All this shows how full of life, how fruitful is the devotion. There is even here, as everywhere, a danger of excess, and often the Church, in order to guard against the longing to set up new devotions, has interfered.

But she has also more often encouraged than she has restrained. When a religious exercise has been tested she interposes to give it her approval, to enrich it with indulg-

[1] See *Le Règne du Sacré-Cœur*, vol. ii; most of the exercises and societies are here reviewed.

ences, etc. And this, be it said in passing, should put us on our guard against the tendency to study the devotion only in the official documents or even solely in the liturgical documents.

Without any intention of enumerating all these documents which concern all organized societies and many prayers and exercises, we shall touch briefly on those which will be of use in enabling us to have a better understanding of some particular aspect of the devotion.[1] We shall find that a considerable number of these are concerned with the imposition of restraint or are explanatory.

1. *Pictures and Scapulars of the Sacred Heart.*

Sometimes St Margaret Mary saw the Sacred Heart alone, sometimes it was shown to her within our Lord's sacred breast or a little apart from it. We find the same diversity in the pictures. The first ones represented the Heart only, and it was a picture of this kind that was first honoured in 1685 at Paray. Margaret always carried one on her heart, and she recommended this practice as being very pleasing to the Sacred Heart. During the plague of 1720 in Marseilles, Anne-Madeleine de Rémuzat was inspired to distribute a little badge or picture on which was a heart with the inscription : " Stop ! The Heart of Jesus is here." This picture worked wonders, and was called the shield (*la sauve-garde*). Since that time it has been circulated in similar circumstances, as, for instance, at Amiens during the plague of 1866. By degrees its circulation became widespread, and on October 28, 1872, it was indulgenced by Pius IX. Since then Leo XIII has shown us that in the Sacred Heart we were given a new *labarum;* new pictures have appeared in which the cross and the Heart are combined with the inscription *In hoc signo vinces.* The old picture is often called the *little scapular* of the Sacred Heart. But it is not the scapular properly so called; the latter scapular, sometimes called the Scapular of Pellevoisin, is connected with the apparitions of the blessed Virgin to Eustelle Faguette in 1876.[2] It has been enriched with indulgences, but the Church has explained that the indulgences granted do not carry with them the approbation of the super-

[1] A good many of the recent Acts of the Holy See concerning this subject will be found in Bucceroni, vol. ix, or the *Supplementum* to the *Prompta bibliotheca* of Ferraris, Rome 1899, under the words *Cor SS. Jesu.* For the exercises or societies enriched with indulgences, see Beringer, *Les Indulgences,* 3rd edition of the French translation, Paris 1905, under *Sacré-Cœur.* For the decree of the Sacred Congregation of Rites, *Collectio authentica decretorum S.R.C.,* under the heading *Cor sacratissimum Jesu,* Rome 1901, vol. v, pp. 129-130. For all, the *Analecta ecclesiastica,* Rome since 1893; the *Acta S. Sedis* and the *Acta Apostolicae Sedis,* on the dates which are very nearly those indicated in the documents.

[2] See *Notice sur N.D. de Pellevoisin,* by Mgr. Baurou, Paris 1904.

natural incidents said to be connected with the scapular.[1] Since 1900 this scapular, I believe, with some slight changes, has become the Scapular of the Arch-confraternity of the Sacred Heart, erected at Montmartre.

From this we see that the Church still permits the representation of the Heart only. But in 1891 it was made known that whilst the use of this picture is permitted in private devotion, it must not be exposed on the altars for public veneration. It is not necessary to say, and, moreover, this point has been also explained, that where the Heart is not visible it is not a picture of the Sacred Heart. Thus the picture which the Church offers for public veneration is that in which our Lord is represented showing his Heart.

2. *Le Cœur de Jésus Pénitent, ou le Cœur Pénitent de Jésus: le Cœur Miséricordieux.*

The Arch-confraternity of Prayer and Penance, in union with the Heart of Jesus, has been approved by the Church and has been accorded indulgences. But the title chosen for this confraternity—*Cœur pénitent de Jésus, Cœur de Jésus pénitent pour nous; Jésus pénitent; Jésus pénitent pour nous*[2] —has been condemned. No doubt there is a real true sense in which this title may be and has sometimes been employed, but in itself it is equivocal or incorrect. For penance implies regret and detestation of our faults.

The same objection does not apply to the title *Cœur miséricordieux* (merciful Heart). However, in 1875, it, too, was disapproved of by the Church, because those who used it claimed to substitute it for that of *Sacred Heart.*[3]

3. *The Eucharistic Heart of Jesus.*

For some years the Church gave her approbation and granted indulgences to certain prayers and practices in honour of the *Eucharistic Heart.* Even in Rome there exists still, under this title, an arch-confraternity to which many confraternities are affiliated. But objections have been raised and explanations have been asked. In 1891, by a Decree of the Holy Office, the *new emblems of the Sacred Heart in the Eucharist* were disapproved of.[4] The pictures of the Sacred Heart received and approved by the Church were, in the words of the Decree, sufficient. It was then explained that

[1] Decree of the Holy Office, September 3, 1904.

[2] Decree of the Holy Office, July 15, 1893. This decree has reference to decrees of the Holy See against a small group of obstinate persons at Loigny, who, in spite of repeated condemnations, continued to publish supposed revelations of the *Cœur de Jésus pénitent.* For the whole of these Acts, from 1888 until 1894, see the *Analecta ecclesiastica,* 1894, vol. vii, pp. 291-301. See also *Ami du clergé,* 1905, p. 33.

[3] See *Acta S. Sedis,* vol. xii, p. 531.

[4] It was a question, it appears, of a certain kind of host with the picture of the Sacred Heart.

the worship of the Sacred Heart in the Eucharist is not more perfect than the worship of the Eucharist, nor does it differ from that of the Sacred Heart. To this Decree the Sacred Congregation of Rites added the same warning given in the Decree on the *Cœur Pénitent* and many others against introducing novelties and inventing new devotions in which there is danger to the faith and affording unbelievers an opportunity to raise an outcry. Benefiting by these explanations, the devotion continued, but not without much difficulty, to live and to advance, for which it had to thank especially the arch-confraternity that had its advancement at heart. But fresh attacks were made upon it. Inquiries were made of the Sacred Congregation of Rites whether it was permitted to dedicate a church to the Eucharistic Heart of Jesus and to place on the altar the picture or statue. The Sacred Congregation replied by the Decree of March 28, 1914, that as far as regarded the Church as well as the picture, it would be necessary to substitute a liturgical title for the existing one, and to bring everything into conformity with some approved devotion. And on this occasion they recalled the Decree of 1891 with the warning attached thereto. The sub-prefect of the confraternity considered it expedient to send a letter secretly to some bishops, explaining this March Decree, in which all was not perfectly correct (*non adeo veritati innixa*) nor perfectly clear (*et quae facile confusionem ingerunt*). Pius X censured the sub-prefect's wrong behaviour and ill-timed zeal, and caused the following proclamation to be published, dated July 15, 1914: "(1) Fresh confirmation of the Decree of March," with the note: *In decisis et amplius* (which signifies that the question is settled and must not be referred to again). . . . "(2) The title "*Eucharistic Heart of Jesus*" can only be used by the confraternities approved of under that title, and on condition that it is understood in the sense of the Heart of Jesus, such as it is in the Eucharist.—(3) This title being neither canonical nor liturgical—on the contrary, savouring as it does of novelty—it must never be approved of nor find a place in the Liturgy.—(4) The confraternities already existing under this title cannot celebrate as their special feast any other than the Feast of the Sacred Heart (in union with the Universal Church) or Corpus Christi."

These decisions caused some uneasiness to those who practise this devotion. Hence Cardinal Amette, Archbishop of Paris, considered it his duty to ask for some explanations from Rome. He explained that in his diocese there exist several confraternities of the Eucharistic Heart, affiliated to the arch-confraternity in Rome, and that in one of the principal churches of Rome there was celebrated to the great edification of a large assemblage of the faithful a solemn triduum in homage of the Eucharistic Heart. Therefore, he asked for an

explicit pronouncement on the following question : " Does the title *Eucharistic Heart* retain, in spite of everything, the meaning which it bears in the last collection of the indulgences for the year 1898, and in the Brief of February 16, 1903?"[1]

The petition was dated December 14, 1914. On April 3, 1915, Cardinal Merry del Val, Secretary to the Holy Office, transmitted to the Cardinal Archbishop of Paris the answer of the Congregation given at their sitting of Wednesday, March 24. It was in the affirmative, but was accompanied by an *Ad mentem,* or explanation, in which were maintained " the Decrees of the Holy See relative to the emblems and the liturgical part of the devotion; but that the devotion itself must be regarded as approved by the Apostolic See in the sense indicated in the *Raccoltà* of 1898.

This reply, added the Cardinal Secretary, is wholly in conformity with the sentiments of the Church. Do we not read in the Breviary that the end of the Feast of the Sacred Heart is to recall to the faithful, under the symbol of this Sacred Heart, the love of Christ dying for us and instituting in remembrance of his death the sacrament of his body and of his blood? Does not the Liturgy join the two Feasts of the Blessed Sacrament and the Sacred Heart in such a way as to set before us the latter as the continuation and the completion of the former? " It is not surprising that ever since the devotion to the Eucharistic Heart began to spread, the Holy See should have always declared that devotion to the Sacred Heart in the Eucharist was not more perfect than the worship of the Eucharist, nor different from that of the Sacred Heart. The Holy See, therefore, has never disapproved of devotion to the Eucharistic Heart; on the contrary, it has been more than once explicitly recognized, but in the sense indicated, not otherwise. With regard to the new emblems, images, titles and liturgical feasts relating to this devotion, they have been forbidden, above all lest the people, enamoured with the novelty, should give to the devotion itself an erroneous or very inopportune meaning, at the risk of exposing a matter so holy to malicious criticism. I beg of you, then, whilst taking care to instruct the faithful, who are attached to so salutary a devotion, in the true and authentic sentiments of the Holy See, to strengthen them in their holy intention." Then follow the salutations.[2] In conclusion let us add that Pope Benedict XV granted an indulgence to the following

[1] The meaning indicated in these documents was that of a devotion having " as object of special veneration, love, gratitude and reciprocity of love, the act of supreme love by which the most loving Heart of Jesus instituted the adorable Sacrament of the Eucharist, whilst remaining with us to the end of time."

[2] The documents are given in the *Semaine religieuse,* Paris, April 17, 1915, n. 3197, vol. cxxiii, pp. 368-371.

ejaculation : "Eucharistic Heart of Jesus, grant us an increase of faith and love."

Eventually, on November 9, 1921, a decree (*Instantibus compluribus*) was issued by the Sacred Congregation of Rites, granting a special Mass and Office for the Feast of the Eucharistic Heart of Jesus, to be celebrated on the Thursday after the Octave of Corpus Christi, in the diocese of Rome and in such other dioceses or religious Orders as ask for the privilege. The Decree declares that the object of the Holy See in granting this new Feast is "to increase in the souls of the faithful confidence in and desire for the frequent reception of the Holy Eucharist, and to set their hearts more fervently on fire with that divine love which caused our Lord Jesus Christ, in the infinite charity of his Heart, to institute the most Blessed Sacrament : for he keeps them in that same most Sacred Heart, and loves them, living and dwelling in them even as they live and dwell in him, giving himself for us in the mystery of the holy Eucharist as a victim and a companion, our food and viaticum, and a pledge of future glory."

4. *The Devotion and Picture of Our Lady of the Sacred Heart.*

We know how much the worship of "our Lady of the Sacred Heart of Issoudun" has spread.[1] On two or three occasions the Church has interfered to regulate it according to the correct rules. In 1875 a Decree of the Holy Office was issued explaining that no control, properly so called, or authority over the Heart of Jesus can be attributed to the blessed Virgin. Controlled by this explanation, the title is admitted, but the picture in which our Lord is represented standing before the blessed Virgin is disapproved of; the child must be in the arms of his Mother. The statue itself of Issoudun is allowed, but no reproductions are permitted.[2]

iii

Social Life and Influence of the Devotion

Social aspect—Recourse and homage to the Sacred Heart—The Sacred Heart and the nations—The sovereignty of the Sacred Heart.

St Margaret Mary prayed the King, in her divine Master's name, that he and his Court would render solemn homage to the Sacred Heart. But her prayer was not granted, and the act of homage asked for was not then paid. Since 1870, however, the idea has been taken up by the Catholics of

[1] See Fr. J. Chevalier, *Notre Dame du Sacré-Cœur*, 4th edition, Paris 1895.

[2] Decree of the Holy Office, April 3, 1895.

France, who cherish the hope that one day the nation will do what the King failed to do.

To this idea of homage St Margaret Mary added another—that of regarding the Sacred Heart as a refuge, an assured shelter in all public calamities. This latter idea was quickly adopted and acted upon. We know how in 1720 and 1722 Marseilles had recourse in this way to the merciful Heart of Jesus, and the example was followed by other cities. Later we shall see different communities acting in the same way. Thus, to give one example, Fr. Lorenzo Ricci, General of the Jesuits, amidst the misfortunes that befell the Society and the still greater ones with which it was threatened, exhorted his subjects to have recourse to the Sacred Heart. And when the Pope had suppressed the Society, the Jesuits, dispersed, exiled and imprisoned, ever cherished the hope that in the end the Sacred Heart would have pity on them.[1]

During the Revolution it was the same with the flower of the French Catholics. They had continual recourse to the Sacred Heart, and the idea prevailed amongst them that only in that divine Heart was there safety and salvation. It was said that Louis XVI, at that time almost a prisoner, was able on February 10, 1790, to go to the Church of Notre-Dame in Paris with his family, where he himself, his family and his kingdom were consecrated to the Sacred Heart.[2] In 1815 a beautiful prayer, and a vow made by the captive King in 1792, were published in the *Ami de la religion;* amongst other things, he promised, if he were restored to power, to go to the Church of Notre-Dame in Paris "within three months of his deliverance, counting from the day of his release . . . and there pronounce in presence of the celebrant a solemn Act of Consecration to the Sacred Heart, at the same time promising to give to all his subjects an example of the worship and the devotion that are due to that adorable Heart."

The authenticity of both the prayer and the vow was fully guaranteed. They came from M. Hébert, General of the Eudist Fathers, who had been the King's confessor. The Abbé who sent them to the journal in question was designated by initials easily recognizable and in themselves a guarantee that the papers came from M. Hébert. The journal added that these prayers had been published already "in a collection of prayers that bore no date."[3] A great deal has since been written on this subject. I should not venture to say that the matter has been fully cleared up.[4]

[1] See Letierce, vol. ii, pp. 287 ff; Nilles, vol. i, pp. 176 ff.

[2] See *Messager du Sacré-Cœur,* April, 1881, vol. xxxix; Letierce, *Le Sacré-Cœur,* p. 387.

[3] *Ami de la religion,* vol. iii, pp. 77-80.

[4] See P. Viollet, *Œuvres chrétiennes des familles royales de France,* Paris 1870, p. 264; *cf.* Alet, *op. cit.,* p. 278; Letierce, *Le Sacré-Cœur,* p. 389; Le Doré, *Le Message du S.-C.,* pp. 79 ff.

It is at least certain that at the time it was believed "that the King, to obtain from God his deliverance and that of his family, had made a vow to petition the Pope . . . that he would be pleased to institute as a solemn Feast for his whole kingdom the Feast of the Sacred Hearts of Jesus and Mary," and spoke of consecrating France to the Heart of Jesus.[1]

It is certain, also, that the prisoners in the Temple talked of the Sacred Heart. This is clearly shown in the inventory of the things found by the delegates of the Convention, in which there is mention of an image of the Heart of Jesus and of the Heart of Mary, as well as of a folded sheet of paper of four pages, on which was written an admirable summary of the Act of Consecration, with the heading: *Consecration of France to the Sacred Heart.*[2]

We have abundant proof of how general, during the terrors of the Revolution, was the sentiment urging souls to seek mercy and protection in the Sacred Heart. It is well known that the Vendéan soldiers displayed prominently a small[3] embroidered representation of it.

Fr. Lanfant, one of the victims of the September massacres, in a letter dated April, 1791, speaks of miracles being attributed to the wearing of these little badges. Elsewhere he tells how in Paris one convent alone distributed 125,000, and says that "the most illustrious persons, even crowned heads, were armed with this religious shield." On another occasion, in a style intentionally obscure, he writes: "Devotion to the Heart is making great progress. It is regarded as certain that it will be the salvation of the Empire. No doubt this is not one of the truths of our Faith. But piety feeds on this idea." We have numerous similar details from the same pen.[4]

These images of the Sacred Heart excited the fury of the Jacobins, who saw in them a signal to rally against the Republic. The chief accusation brought against Madame de la Biliais and her two daughters, who were guillotined at Nantes on March 7, 1794, was that they had "distributed a great number of pictures of the Sacred Heart and other anti-revolutionary signs." On July 19 of the same year, ten days before the fall of Robespierre, Victoire de Saint-Luc, charged with "being a religious and with propagating superstitious

[1] *Relation inédite de l'Abbé Boulangier,* quoted by H. Fouqueray in *Études,* October 20, 1905, vol. cv, p. 163.

[2] See A. de Beauchesne, *Vie de Madame Elizabeth,* vol. ii, p. 122; *cf.* Letierce, *loc. cit.,* p. 410; Alet, p. 280.

[3] A Carmelite nun of La Vendée assured me that many of these badges, some having perceptible traces of red blood, that had been buried long ago with the bodies of Vendéan soldiers, had been found perfectly intact, whilst the bodies and also the clothing had crumbled into dust.

[4] See H. Fouqueray, *Le Père Lanfant,* in *Études,* October 20, 1905, vol. cv, pp. 162-163.

images," was condemned and suffered death in the same way. She was, in fact, a religious of the Retraite at Carhaix, in Brittany, and she had embroidered and distributed badges of the Sacred Heart.[1]

During the whole of the nineteenth century in France the thought of the Sacred Heart has been intimately associated with all ideas of Christian restoration and national elevation.

In the beginning of the century but little was known of St Margaret Mary, particularly before the Process of her Beatification was resumed in 1826, and the message to the King was scarcely ever mentioned. Outside a small circle of chosen souls, people had only some confused notions even of the devotion to the Sacred Heart itself.[2] But they were acquainted with the history of the devotion and the wishes of the Temple prisoners; the Duchesse d'Angoulême was still living to vouch for its truth. The friends of Madame Elizabeth were striving to carry out a vow made by the Princess to the Immaculate Heart of Mary, and were telling of the consecration made by the royal family at the time when they were already prisoners;[3] writings filled with these ideas were being circulated under the names of the King and his sister;[4] whilst a nun in the Convent des Oiseaux, Mother Marie de Jésus, heard from our Lord words similar to those he had spoken long before to St Margaret Mary regarding the consecration of the King with his family and kingdom to his Sacred Heart.[5]

This idea of national elevation through the Sacred Heart was not to disappear with the passing of kings. Through all the changing fortunes of the French nation and its governments the idea had lived and been cherished in pious souls. And it is this idea which has contributed to give to the nineteenth century in its Christian life that special character which

[1] See Alet, *op. cit.*, p. 284. Similar charges were brought against the recently beatified Carmelites of Compiègne. For Victoire de Saint-Luc, see *Notice historique sur les maisons de retraite de Quimper et d'Angers*, by F. Peyron, Canon of the Cathedral, Chancellor and Archivist of the Diocese of Quimper, 1901, pp. 38 and 44-51.

[2] To learn the state of the devotion in France between 1815 and 1825, see *Ami de la religion*, 1819, vol. xx, p. 247; *La fête du Sacré-Cœur*, 1819, vol. xxi, p. 289. With regard to a book on the Sacred Heart, see 1820, vol. xxii, pp. 337, 384, and vol. xxiii, p. 241, *Sur l'établissement de la fête du Sacré-Cœur;* 1822, vol. xxxiii, p. 17, *Sur une brochure contre la fête du Sacré-Cœur.*

[3] See *Notice biographique sur Madame la Comtesse de Saisseval*, by Fr. de Ponlevoy, Paris 1850; Letierce, *Le Sacré-Cœur*, pp. 387 ff., 406 ff.

[4] Paul Viollet, work quoted, pp. 354-355; Letierce, *loc. cit.*

[5] See *Notice sur la Mère Marie de Jésus* in *Vie de la Révérende Marie Anne*, Paris 1868; *cf.* V. Alet, *op. cit.*, pp. 295 ff.; Letierce, *loc. cit.*, pp. 602-609. In a *Mois du Sacré-Cœur de Jésus*, published in 1836 at Paris by the house of Poussielgue-Rusand, I find a *Consécration de la France au Sacré-Cœur de Jésus*, p. 290.

caused Mgr. d'Hulst in 1896 to describe it as the century of the Sacred Heart.[1]

This same idea lies at the root of that tendency by which, almost instinctively, devout souls have been urged in times of public calamity to have recourse to the Sacred Heart, and it has caused so many vows to be made and so many to consecrate themselves to that all-holy Heart.

It is naturally associated with the idea of social reparation, of penance and acts of atonement for public unbelief and for the religious apostasy of modern society. It will suffice to mention in this connection the Basilica of Montmartre, erected in fulfilment of the National Vow, with its inscription *Christo ejusque sacratissimo Cordi Gallia paenitens et devota,* and the Act of Consecration at Paray on June 29, 1873, made by a group of Catholic deputies in anticipation of the national consecration which in those days seemed already dawning on the horizon.

Paray and Montmartre—especially Montmartre—were to become living centres of devotion to the Sacred Heart. Who can tell all the ardent devotion, all the ideas of sacrifice, of consecration, of reparation to the Heart of Jesus, of the uplifting of a nation through that Heart, that have there germinated and blossomed in full flower? How many works have originated there?[2]

Next to the idea of national regeneration through the Sacred Heart came the idea of rendering homage to the Heart of Jesus, the homage of individuals, the homage especially of social groups, until the time should come when the solemn homage of the whole nation will be offered to that Heart.[3]

One of the forms in which this homage has been manifested is the banner of the Sacred Heart. Through St Margaret Mary our Lord made known his wishes regarding this banner to the King. Here also, Catholic France in the nineteenth century dreamed of getting possession again of this heritage of the past, now fallen into escheat. We know how the image of the Sacred Heart served as a banner at Patay, and how gloriously it was borne in 1870 by the Zouaves of Charette.[4] It was not the national flag, but perhaps gave the people an idea of it. It appeared at Montmartre in the form

[1] *Vie surnaturelle en France au XIXe siècle,* in *La France chrétienne dans l'histoire,* Bk. X, chap. v, p. 633, Paris 1896.

[2] For the details, see Alet, *op. cit.,* chap. ix, § 1, pp. 319 ff.; chap. x, pp. 347 ff.

[3] See René du Bouays de la Bégassière, *Notre culte catholique et français du Sacré-Cœur,* Lyons 1901, especially pp. 61 ff.; pp. 115 ff.; *cf.* H. Ramière, *Le Règne social du Cœur de Jésus,* Toulouse 1802; a collection of articles published in the *Messager du Cœur de Jésus.*

[4] For details see Alet, *op. cit.,* chap. ix, § 2, p. 326.

of the Tricolor, with a Sacred Heart on the white band, on June 29, 1890. Since then it has been adopted by many French pious associations.[1]

This is not an attempt to monopolize the Sacred Heart for France. Why should not Frenchmen follow the example of the Tyrol in 1796 and of Ecuador in 1873, on the lines of national consecration? Why may not France aspire one day to be the faithful standard-bearer and propagator of this devotion? There is no doubt that such hopes have helped to give it a social character[2] and make it popular, not only in France, but in many other countries. German Catholics in their annual congresses have often spoken of the reign of the Sacred Heart in families and in social circles.[3]

Twenty years ago this idea took a new form which filled even devout Catholics with uneasiness. People began to crown the image of the Sacred Heart. Several such ceremonies took place between June, 1900 and June, 1903. On April 25, 1905, the Bishop of Beauvais, in the Basilica of Montmartre, said: "The crowning would be an admirable complement of the consecration of mankind to the Heart of Jesus by the Supreme Pontiff Leo XIII." The ceremony does, indeed, bring out clearly the sovereignty of the Sacred Heart proclaimed by the Pope in the words *Rex esto*.

Homage to the Sacred Heart means, in fact, the same thing; and so does the *Standard* of the Sacred Heart crowned, and the *Royal Image* of the Sacred Heart, which is found all the world over.

But some would soar yet higher; they would have a liturgical Feast of the Sovereignty of the Sacred Heart. An Office was drawn up and presented to the Congregation of Rites, and forty-one Italian bishops wrote to the Pope asking for the feast; among them was Cardinal Sarto, afterwards Pius X; fifty-three bishops of South America united with their brethren of Italy.[4]

Rome, however, waited; for, without disapproving of the idea, Pius X showed that he did not approve of the crowning

[1] See René du Bouays de la Bégassière, *Le Drapeau national du Sacré-Cœur*, Paris *s.d.* (1898).

[2] Idem, *Notre culte catholique et français du Sacré-Cœur*, Lyons 1901, and his tracts on *Le caractère social du culte du Sacré-Cœur* and *Le Sacré-Cœur et la France*.

[3] See Nix, *Cultus SS. Cordis Jesu*, 3rd edition, Freiburg im Breisgau 1905, p. 35, for the recommendations of the forty-seventh congress on the subject in 1900. The Encyclical of May 25, 1899, is full of thoughts on the social reign of our Lord Jesus Christ in the Sacred Heart.

[4] See Abbé S. Coubé, *La Royauté du Sacré-Cœur, Couronnement, Hommage, Etendard, Fête liturgique*, Paris 1906. I have myself given to the *Œuvre de la Royauté du Sacré-Cœur* a 16-page pamphlet on the *Couronnement du Sacré-Cœur*, Paris 1907.

as usually carried out. Hence, for a time,[1] the movement appeared to slacken; but zeal was and is great, and there seemed to be little doubt among far-seeing men as to the future.

[1] In his letter to Fr. Mateo, dated April 26, 1915, on "The Enthronement of the Heart of Jesus by the Consecration of Families," Cardinal Billot says that there is only one thing that appears to present some difficulty to the Enthronement. Has not the Congregation set aside (or reproved) the Crowning of the Image of the Sacred Heart, and therefore the Enthronement? The eminent theologian, while not granting that there has been any formal real disapproval of the Crowning, says that though it were forbidden or reproved, that would not tell against the Enthronement. "If it is not for us to crown Jesus Christ, who is not King by reason of our favour or will, but by right of birth, of divine sonship, by right of conquest and redemption, it is for us at any rate, I suppose, to acknowledge his sovereignty, to affirm it before men, and to defend it against all who deny it. . . ."

The Cardinal also gives another reason for the action of the Congregation of Rites. It is not quite in line with other sanctioned "Crownings," such as those of miraculous Madonnas, in which "it is not the image of the Virgin, as such, that is meant to be crowned, but a very different thing—the image as miraculous, and therefore distinguished from other images as manifesting the power and goodness of *her* whom it represents." Hence "the gesture of coronation," as the Cardinal calls it, surreptitiously introduced a new principle into the ceremonial belonging to the jurisdiction of the Congregation, and, without consulting it, made use of a rite within its province, as if it were an act of devotion to be used by anyone as he pleased. "No wonder that [the ceremony of coronation] was set aside or, if you will, disapproved."

CHAPTER IX

PRESENT TENDENCIES OF THE DEVOTION IN FRANCE

ALTHOUGH at present it may not be possible to direct attention to any fresh development or really new tendencies in the devotion, yet the shock and emotions aroused by the Great War have quickened religious and patriotic feeling, and stirred the sentiments of national unity and of solidarity between past and present which ever lay embedded in the subconsciousness of devout French[1] Catholics and were ready to come to the surface. Hence we have a greater intensity and a more definite direction given to the movement, which appears in three or four ideas or practices that have been brought into relief, though they are not new. I refer to national prayer to the Sacred Heart, to its Enthronement in the family, to Military Consecrations and to the question of the Flag.

i

National Prayer[2]

Expiation, reparation, consecration—National officialdom and Catholic life.

We have already seen the efforts made in the past to correspond with desires manifested by our Lord to St Margaret Mary for homage from the King to his Sacred Heart (Church, Reparatory Consecration, Flag). The first part of the programme (a church for expiation, in which the Act of Consecration is to be made) has been splendidly realized at Montmartre. The outbreak of the Great War alone prevented Cardinal Amette from solemnly consecrating the Basilica of the "National Vow" on the Feast of Blessed Margaret Mary, October 17, 1914. It was therefore postponed.

But the impulse towards the Sacred Heart was unanimous among fervent Catholics. Prayer ascended to all the patron saints of the fatherland, but the Sacred Heart was usually given the first place. Nearly all the days of national prayer were remarkable for an Act of Consecration to the Sacred Heart, so that it might truly be considered national from the unanimity of all the people.

[1] I confine myself here to France, though there are analogous movements in Italy, Belgium, Portugal, etc.

[2] Cf. *Les grands desseins du Sacré-Cœur de Jésus et la France,* by J. B. Lémius, Bourg and Paris 1915.

But France took no part in it officially.[1] This, however, only made people feel more acutely the need of expiation and reparation, both as individuals and still more as Frenchmen. This was made more conspicuous by the form entitled *Amende honorable et consécration de la France au Sacré-Cœur de Jésus,* used in all the churches of France on June 11, 1915, and March 26, 1916. The abstention of French officialdom only made the general prayer and Acts of Reparation and Consecration seem more really national.

As to the device of the Sacred Heart on the French flag, attempts were made, despite petty and vexatious opposition, to compensate for it by private devotion, for little flags of the Sacred Heart were displayed everywhere in all possible ways. How many men at the front proudly pinned it on their breasts! And all over the land, in town and country, it was to be seen worn by both sexes. Official France unfortunately still continues to ignore or misunderstand Jesus, but believing and faithful France has never done so much to console his Sacred Heart by giving it as far as she could the homage it had asked for through St Margaret Mary.

ii

The Enthronement and the Consecration of Families[2]

General idea of the movement—Consecration of families—Enthronement: Father Mateo—The Christian family and devotion to the Sacred Heart.

We have noted the check received by the movement (which had nothing specially French in it) for the Coronation of the Sacred Heart. Hence the movement took another direction. Now we have to do with a Feast of an intimate character, with what is a family gathering. But this Feast has a deep meaning; the gathering is for one of the most important moments in the life of the family. The Act to which we refer is that of the Enthronement of the Sacred Heart in the home, where it is henceforth to preside not merely as a guest and a witness, but as Master and King. Jesus had promised to bless the houses in which the image of his Sacred Heart was exposed and honoured. The enthronement implies that hereafter this

[1] Of official bodies, only the Institut de France took part. Three of its five academies sent members or delegates to the great ceremony on March 26 in the Basilica of the "National Vow."

[2] For the Enthronement, see *L'intronisation du Sacré-Cœur dans les foyers; Le Sacré-Cœur dans les familles,* Lyons 1915. For the Consecration, see J. Calot, *Les Familles du Sacré-Cœur,* Bureaux du *Messager,* Toulouse 1915; J. P. Archambault, *Les Familles du Sacré-Cœur,* 1916, Quebec and Montreal; *Messager du Cœur de Jésus,* 1913 to 1919.

image (picture or statue) will have its place in the home and will be honoured by the inmates. But the ceremony has a still deeper meaning, and it should have a lasting effect on the whole family life. For the enthronement consists, as the word shows, in bringing the Sacred Heart into the house, to be henceforth Master and King.

The ceremony is very simple and beautiful. If there is not already an image of the Sacred Heart in the house, one must be procured. Then a day is fixed for the ceremony, preferably some feast-day or family anniversary. It would be well that all the members of the family, if possible, should receive Holy Communion on that morning. To invest the ceremony with greater solemnity, the presence of a priest, where this is convenient, is desirable. At the appointed hour the picture or statue is solemnly installed or enthroned, surrounded with lights and flowers, in the best room, or in an oratory if there is one in the house. Then in the presence of the whole assembled household, family and servants, the priest or father or mother reads the Act consecrating each individual member to the Sacred Heart of Jesus. There are various existing formulas. But the head of the family may, if so wished, compose one or modify any one of those that may seem most suitable. The Act of Consecration, clearly written on fine paper, may be signed by all those in the house who are capable of doing so. It would even be desirable to have this Act of Consecration framed and placed near the image of the Sacred Heart, in testimony and remembrance of the solemn consecration. Of course, the details may be varied infinitely. The one essential is that there should be the solemn Enthronement and the solemn Consecration.

Every year, on the anniversary, or, better still, on the first Friday of every month, this Act of Consecration should be renewed. On the birth of a new member of the family, immediately after baptism the newborn infant should be offered and consecrated to the Sacred Heart, whilst its name should be added to those of the members already consecrated. When old enough to do so, the child can ratify and sign this Act of Consecration. If circumstances permit of it, morning and evening the family should assemble in prayer round the enthroned image of the Sacred Heart, when the head of the house may briefly recall the Act of Enthronement and of Consecration by which the family was consecrated to the Sacred Heart of Jesus. It is therefore incumbent on each and all to live as becomes those who are members of the family of the Sacred Heart. Such lives will be solidly, fundamentally Christian, and will do honour to the divine Master. Each one in his interior life will strive to realize the common ideal.

No doubt this sublime ideal cannot be always and everywhere realized. Where it is not possible to effect so much,

one must be satisfied with less. Thus it is that in many places we find that a general consecration of families is substituted for the private act. The ceremony takes place in the parish church, where all the families of the parish assemble. To supply the solemn enthronement, a picture of the Sacred Heart commemorative of the consecration is distributed. This picture should be placed in some prominent position where all can see it, in the home of each family that has been consecrated. It is also recommended that some special act of homage should be paid each day to this picture, and particularly that the family should assemble round it for night prayers.

Of late years this movement of family devotion to the Sacred Heart of Jesus, in the form of the enthronement of this divine Heart in the home and the consecration of the family, has become widespread. In the movement two currents that unite and become one are to be distinguished, the one proceeding from the *Messenger of the Sacred Heart of Jesus,* the organ of the *Apostleship of Prayer,* the other directed by Fr. Mateo Crawley-Boevey.

In the first the dominant idea is that of consecration. For a long time the *Messenger* had already urged the consecration of families to the Sacred Heart. In 1889 the movement in favour of this particular form of the devotion became almost worldwide. Then it seemed to slacken. But again it has revived, a revival partly due, perhaps, indirectly to the influence of Fr. Mateo, who has been aided in his efforts by the *Messenger of the Sacred Heart,* which has given him the powerful assistance of the publicity afforded by its monthly appearance in thirty different languages.

In the revived movement the consecration of the family is the predominant idea; at the same time the enthronement also has its place, either as a preliminary to the Act of Consecration, or as the natural consequence of it, or as an integral part of one complete ceremony. To ensure the lasting effect of this solemn act, Fr. Calot, Director-General of the *Apostleship of Prayer,* has drawn up a little rule of life, simple and practical, for the "families of the Sacred Heart." It comprises a profession of absolute submission to the teachings of the Church and to the directions of the Pope; renewal every year of the consecration to the Sacred Heart; the placing of the image of the Sacred Heart in a prominent position in the house; the faithful observance of the commandments of God and of the Church, especially of the law of Christian marriage; night prayer in common; frequent Communion; peace and unity between husband and wife; the providing of good Catholic education for the children, with due care for their future (religious vocation, Christian marriage); the observance of Christian modesty in dress and in the adornment of

the home (pictures, engravings); supervision of books, newspapers, magazines; watchfulness in conversation, not to offend against Christian modesty or charity; works of charity for the poor, for the neighbour; fulfilment of duties towards dependents.

The principal promoter of the work of "enthronement of the Heart of Jesus by means of the consecration of families" was and is still Fr. Mateo Crawley-Boevey, of the Congregation of the Sacred Hearts of Jesus and Mary (Picpus). In the letter which Cardinal Billot, after he had examined into the work, wrote to Fr. Mateo recommending it "enthusiastically," he explains to us how, having as its sole end "the installation in the home of the pure, simple, sincere devotion to the Sacred Heart, as it has been transmitted to us in the revelations of St Margaret Mary, that to which the Church has given the sanction of her supreme authority," he sees in this work "a simple and practical means of realizing the desire expressed by our Lord" . . . to St Margaret Mary of having special homage rendered to his Heart in families. Is not the enthronement the extension of the act so graciously planned by the novices of Paray when they celebrated the feast-day of their saintly mistress by paying all their homage to a poor image of the Sacred Heart? The Cardinal then recommends this introduction of the devotion to the Sacred Heart into homes as "the most appropriate means for the sanctification of the family, and, through the family, of the whole of society." Comparing, with regard to this subject, the doctrine of the Fathers of the Church, regarding the Church, the Spouse of Christ issuing from the pierced side of Jesus and from his Heart wounded with love, and the doctrine of St Paul on Christian marriage symbolized by the mystical marriage of Christ with his Church, he concludes: "Through the great Sacrament which is the basis on which it rests, it seems to us that the Christian family is sending its roots into the very depths of the Heart in which the Church had its birth. And if it is so, then where could the devotion to the Sacred Heart find a more suitable dwelling-place? Where will it find a society, and, if I may venture so to speak, ground more suitable for its growth? Above all, where shall we find a more *natural* means of *supernaturalizing* the family and of elevating it to the ideal wished for by Jesus Christ?" Lastly, the Cardinal sees in the homage of Christian families an Act of Reparation for the universal disregard of the rights of Jesus Christ to the sovereignty of the whole world.

Precious as is this approval and stamped sanction of such high authority, Fr. Mateo has received still higher. Early in 1913 Pius X, at the petition of the Bishops of Chili, granted an indulgence to all the Chilian families who should consecrate themselves to the Sacred Heart of Jesus by en-

throning in their homes the image of this divine Heart. In a letter of April 27, 1915, Benedict XV extended this indulgence to the families of the whole world.[1] On this occasion the Pope commended the practice and pointed out its advantages and opportunities. First of all, the letter gave a perfectly clear idea of the work and its constituent elements; the consecration of the family, specially pointing out to us "that the image installed as on a throne in a conspicuous position in the house sets before the eyes of all our Lord as the King of that house." Leo XIII, continued the Pope, had consecrated all mankind to the divine Heart. But the general consecration did not render the consecration of each family in particular superfluous. Far from this being the case, the family consecration harmonizes admirably with it and aids in the realization of the Pope's intention. For what concerns each one of us in particular affects us more than what is common to all. Also, there is nothing better suited to the present time. How great are the efforts made to destroy the work of the Church for the preservation of Christian morals and to lead us back into paganism! How many attacks, in particular, are being launched against the family! Our enemies see clearly that by corrupting the family they corrupt the whole of society. Hence the law of divorce; hence the obligation imposed on parents to send their children, to the detriment of parental authority, to public schools that are nearly always hostile to religion; hence the shameful campaigns carried on for the destruction of life in its very sources by violating the sanctity of marriage by means of impure practices. One cannot, then, do better than labour to revive Christian sentiments in domestic life by installing the charity of Christ in the home, and by drawing down on families the blessings promised by our Lord to the houses where the image of his Sacred Heart would be exposed and honoured. "But," adds the Pope, "this honour is not enough. Above all, it is necessary that Jesus, his doctrine, his life, his passion, his glory should be known. We must not be satisfied with merely following him in a superficial sentiment of religion that affects the senses and causes us to shed some tears but does not lead us

[1] In a decree of the Apostolic Penitentiary, dated March 1, 1918, it is explained that for the gaining of these indulgences the Consecration must be made, not in common in the church, but in the home, in the presence of the whole family, by a priest if possible, and according to the formula established by the rescript of May 19, 1908. *Acta Apostolicae Sedis*, April, 1918, vol. x, pp. 154-156. The formula is there given in Latin and Italian. Another very recent decree joins, at least for Italy, the organization for promoting this movement for the consecration of families to that of the *Apostleship of Prayer*. In many other ways Benedict XV has shown his approval of this pious practice. More than once, notably with reference to the decree *De tuto* for the canonization of Margaret Mary (March 17, 1918), he has also exhorted the faithful to have recourse to the Sacred Heart.

to correct our faults. We must cling to him with a lively, strong faith that directs and governs the mind, the heart, the behaviour. If Jesus is so forgotten, so little loved, it is because he is unknown or too little known. We must labour, then, above all to make Jesus Christ, his truth, his law better known; then love will follow." Such is this splendid letter of the Pope in which he so singularly insists on the knowledge of Jesus Christ and of his Gospel. Here is a lesson which all should learn who labour to develop in themselves or in others devotion to the Sacred Heart.

iii

Consecration and the Army

The facts and what they mean.

During the late war zealous army chaplains had the idea of consecrating soldiers to the Sacred Heart. The idea was well received both by soldiers and officers, especially those at the front, where the presence of the enemy, the life of self-sacrifice and perpetual danger of death, the clear consciousness of a patriotic ideal, and, indeed, everything conspired to uplift the soul above unwholesome or commonplace interests into the higher world of grace and religion. Splendid ceremonies took place, in which "units" of various dimensions participated with an enthusiasm which carried men away beyond the sway of passion or of public opinion to a higher sphere. The solemn act was prepared for by a kind of retreat with confessions and communions, involving a pledge to live a Christian life henceforward and to reinstate Christ in their homes. Wife and children were informed of the great promise by a signed sheet, which meant an engagement to be fulfilled. The end and meaning of the ceremony were carefully explained. Its primary object was the spiritual good of each individual thus brought directly into touch with the Sacred Heart. But it has also a social purpose. It not only makes ready for the return home and for the entrance of the Sacred Heart into the family; it renews prayer and religion, as far as possible, in the army; it helps us to look forward to a time in the indefinite future when France, once more officially Christian, will be consecrated to the Heart of Jesus and—may it not be so?—inscribe the picture of the Sacred Heart upon her national flag.[1]

[1] There has been much talk of a consecration of the French and allied armies, carried out by Marshal Foch in July, 1918, in the church at Bombon. The curé formally affirmed it, but there have been authoritative denials, hence the secret still belongs to the Generalissimo, and there the public must leave it.

iv

The Flag[1]

The position of the question—Two distinct questions: (1) Was there a message of Margaret Mary to the French nation? (2) Is the notion of the Sacred Heart on the flag an acceptable one?

For about thirty years French Catholics have seen in their churches the national flag with a red picture of the Sacred Heart on its white centre. During the war such flags became very numerous in various forms, and they continue to spread everywhere. There has even been an organization to promote petitions on behalf of making this flag of the Sacred Heart the flag of France. With regard to this matter several questions arise, especially since Cardinal Billot published a letter which appeared to rebuke a tendency in this devotion which was dear to French Catholics, and also to cast a certain amount of discredit on the revelations of Margaret Mary in regard thereto.[2] These questions already have been raised by the check given to the promotion of petitions on directions apparently coming from authority which, while probably not meaning to blame the notion in itself, felt bound to characterize it as inopportune or badly inaugurated.

Let us, then, ask, without entering into these matters:

1. Is there a genuine message of Margaret Mary for this purpose, and what does it signify?

2. May we desire the Sacred Heart to find a place on our national flag, and why?[3]

I. The Message—1. *Are the Revelations respecting the Flag genuine?*—The question concerns either the genuineness of the records or the genuineness of the revelations.

There can be no doubt as to the genuineness of the records. The text is really Margaret Mary's, apart from a few omissions or modifications of expression that make no substantial difference. The autographs have been lost or mislaid, like almost all the original letters written to Mother de Saumaise or to Fr. Croiset. But we know that the copies are faithful apart from the points above mentioned. It is well, however, to draw attention to one peculiarity, from which it might be inferred (though quite wrongly) that the passages were not genuine. The text of the message is wanting in the Italian translation of the writings which was made for the Process

[1] See *Le Message du Sacré-Cœur*, by Fr. A. Le Doré, Paris 1917; *Le Message d'espoir*, by H. Perroy in *Études*, February 5 and 20, 1918; and many articles in the *Messager du Cœur de Jésus* in 1917 and 1918.

[2] See *Revue du Clergé français*, June 1, 1918.

[3] I confine myself to the matter of the flag in this section.

of Beatification. Whatever explanation of this fact is adopted, it does not justify anyone in drawing any unfavourable inference as to the genuineness of the French text.

As to the genuineness of the revelations related in the text, that comes back to what one's general estimate of the revelations of Margaret Mary amounts to.

This judgement must be guided by the principles followed by the Church as to revelations, and interpreted on the same principles. The message to the King, in this respect, comes under the general law. That is to say, it is not in any way an article of faith—inasmuch as the Church, whether in an examination of writings with a beatification in view, or in an approbation given to any particular work containing revelations (such as St Bridget's), does not commonly claim to decide whether there was a revelation or not, nor what is to be understood in such case by the word *revelation,* since her judgement, as she has often explained in such circumstances, is practical and not of a speculative order.

It is true that here, more than in the case of the genuineness of the text, people may plausibly argue from its absence in the Italian translation, or from some vaguely known declaration, according to which the Church did not mean to approve this particular revelation of Margaret Mary when approving of the Saint's writings. But neither that absence nor that declaration enables any inference to be drawn against this revelation in particular.

Other reasons for doubt have been put forward, such as Louis XIV's pride and misdeeds, the promise of victory against all his enemies, the pledge of salvation given to all who perform a purely outward series of practices only once for all. But attentive examination of the record, and comparison of this promise along with other analogous practices, show that nothing can be inferred hence against this message which does not reflect upon the devotion of a whole. Certainly we must not lower such a fundamentally evangelical and Christian devotion to the level of our earthly interests, nor dream of living a Christian life without any self-sacrifice. But let us not forget that our Lord invites us to self-sacrifice with the bait of rewards.

The promises of temporal blessings must be understood with self-evident reservations, taking into consideration the ordinary conditions of providential action in the world and in men's souls. Of course, the faithful must often be reminded that their religion aims far above this world and far beyond this transitory life, which, if it were all, would be hardly worth living. Jesus is not a temporal king, as the Jews expected him to be; but we must not forget that when we seek first the kingdom of God and his justice, we are often

rewarded with temporal blessings, especially if it is nations that are in question, for, as such, they have no higher destiny nor any life in the other world.

Hence the message concerning the King is on the same level as the other revelations of the saintly Visitandine. Looking close into the matter, we come to the conclusion that it is logically in line with the devotion to the Sacred Heart: Jesus wills not only to reign in individuals, but in societies. What, then, does the message exactly mean?

2. *Exact Meaning of the Message.*—The act demanded of Louis XIV was primarily an Act of Reparation. The Sacred Heart desires "to enter with pomp and magnificence into the houses of princes and kings, therein to be honoured as much as he has been insulted, despised and humiliated in his Passion." This thought reappears in many passages of St Margaret Mary's communications. For her, Louis XIV stands for "the kings and princes of the world."

The same passages prove that Louis XIV was not asked to make an Act of Reparation as ruler, but as an act of personal devotion, just as the acts of contempt and insult done to Jesus in his Passion were the personal acts of Herod. Nothing that she asked of Louis XIV resembled the royal act of Louis XIII when consecrating France to Mary. The building in which the Act of Consecration was to take place was to be a royal oratory; the flags on which the Sacred Heart was to be depicted were to be the King's personal flags; the arms on which it was to be engraved were to be the King's own arms. The feast to be established was to be a public feast; but what the King was asked to do was to use his influence with the Pope to obtain it, not as a national feast, but a religious feast, a feast of expiation and homage, to make reparation for the sins of Christians against the Eucharist.

3. *The Bearing of the Request.*—In defining the meaning of the request, we seem to have restricted its scope to a personal act of Louis XIV. But it goes farther than that, for Louis XIV stands for princes and kings, since he is a "great monarch," as the Saint says. His greatness makes him all the more representative; and, in the second place, the higher the man who does homage, the more striking is the reparation he makes.

II. The Question of the Flag.—This follows upon what we have just said. It may be resolved into three questions.

1. *Has the Sacred Heart made any special Demand upon France with regard to the Flag, the Church, and the Act of Consecration?*—It follows, from what has just been said, that the requests made by our Lord to Louis XIV are not made directly to France. St Margaret Mary's message was to Louis XIV. His successors might infer that they would be pleasing to the Sacred Heart in trying to carry out such

requests; but they were not wanting in their duty in any way if they did not take them to themselves. In their literal sense the demands are still less applicable to the French nation; hence France is not unfaithful if she does not take them in hand; but who fails to see that she will be acting in a way well pleasing to the Heart of Jesus in trying to fulfil them? . . . The first promoters of the "National Vow," which issued in the splendid memorial of Montmartre, appear to have been unaware of Margaret Mary's message, but if they did not respond to a special request, they have helped to realize a desire of the Sacred Heart, and perhaps we may add, they have responded to a mission especially meant for France. And this brings us to the next question.

2. *May France look upon herself as a privileged Nation of the Sacred Heart, with a special Mission to work for its Reign?*—Not only are there many salient facts in the history of France, but many Popes, from the early medieval times to the present day, who might be quoted to show how closely the cause of France has been connected with that of God and his Church. We will be satisfied with quoting the words of one Pope only.

Leo XIII wrote thus to the Bishop of Marseilles on July 9, 1899: "Looking at things and events now taking place, we may well say, without fear of being mistaken, that it has been within the designs of Providence to unite France with the Sacred Heart in the bonds of a special predilection." After recalling Margaret Mary, the progress of the devotion in France, and the Basilica of the "National Vow," he adds: "The future is indeed dark, but we are convinced that as long as your country keeps to the devotion of the Sacred Heart, which, please God, she will do always, she will have therein a precious pledge of salvation."

3. *What should French Catholics believe and hope for, do and desire?*—French Catholics know that France is not the Church, and that she has not, like the Church, any promises of eternity. But they may and should believe in a special providence of God for their country, and that faith should make them hope that the past will guarantee the future. God will not save them in spite of themselves; but if they do their best, he will not be wanting to them. Relying upon God, have they not to set to work? And what better can they do than take to themselves the desires and promises of the Sacred Heart? The message to Louis XIV is only a special form of the message meant for all mankind. Jesus must reign, not only in individual lives, but also in social life. Other nations take him to themselves and proclaim the sovereignty of Jesus in their own fashion. Let the Catholics of France do the same.

Let them have before them the "fine ideal," as Cardinal

Gasparri calls it, of a public proclamation of Christ's sovereignty, by putting the image of his Sacred Heart on their national flag. Let them set to work to realize it by uniting together for all that gradually refashions France, not only in the lives of individuals and families, but in public life as well. Thus will they carry out the desires of both Church and Pope and even the desires of Christ, who loves all men, and has shown so many signs of special love for "the Franks."

EPILOGUE

WE have studied the devotion to the Sacred Heart as it is presented to us in the writings of her to whom our Lord himself confided it, whom he chose to be its interpreter and apostle. We have set forth, conformably with the teachings of the masters of the science of theology, the various aspects of its doctrine. We have followed the history of its development from the earliest traces of its appearance to its full expansion, and in its principal manifestations from its mystic origin to its latest applications to contemporary piety. After this, it would remain to show how this devotion harmonizes with the aspirations of the human heart and God's marvellous devices to respond to them; to show it as forming, by revealing through Jesus the divine goodness and divine love, part of the divine plan of reparation and of salvation; to show its connection with the whole mystery of Jesus and its conformities of analogy and affinity to the ordinary conditions of the relations between the Creator and his creature; an immense theme, and one that could be but rapidly touched upon within a few pages. But, in truth, the development would be rather the role of the poet or of the orator than of the theologian. So far no Pindar, no Dante, has arisen to celebrate the glories of the devotion to the Sacred Heart. But preachers of the present day are not wanting who have treated in sublime and touching language of the Heart of Jesus and of his love. Amongst the writers who treat of the Sacred Heart, more than one has given us admirable pages on the beauty, the perfect accord of the devotion with human needs and aspirations, such pages as we find in Mgr. Baudry and M. Sauvé. In the treatises of M. Thomas and of Fr. Terrien, the subject is handled with greater precision; the former in a full and comprehensive manner, the other in a terse and impressive chapter. Here we shall confine ourselves to making a few observations in reference to two points—the values and harmonies of the devotion in itself, and the appositeness and logical fitness of its historic development.

I

Harmony and Concord of the Devotion in Itself

In order to give some idea of the subject, we have but to collect or to sort out what the reader has already been able to gather from the doctrinal exposition of the devotion, or from the beautiful pages quoted from St Margaret Mary and

the other mystics and ascetics, throughout the course of this work. All may be grouped under a few heads.

§ 1. *Harmony and Concord with Human Nature.*—Our first duty towards God is to love him. "Thou shalt love the Lord thy God;" that is the first and the greatest of the Commandments, the one in which all the others are summed up, to which they all refer. "My son, give me thy heart;" that is the great appeal of the Heart of God to the heart of man. But God is so far from us, so great, so holy! And then God is invisible. Where is that element of equality that love demands? Where that appeal to our senses that has such power over the human heart? If we could, at least, believe in his love for us! But he being what he is, and we being what we are, how difficult to believe in it! We know all that he has done to render that love possible. As far as was possible to his omnipotence, he has done away with the distance between him and us by becoming man, in order to make of us in some sort gods. He has furnished us with such pledges of this love as cannot be challenged: his infallible word, the testimony of his actions, the testimony of his blood; the gift of himself under every form, in the Crib, on Calvary, in the blessed Eucharist, whilst waiting to give us himself in heaven. That I may have a sensible sign of this love—a speaking, living sign, a sign that my heart cannot misunderstand, he shows me his Heart, saying: "Behold this Heart that has so loved men." He shows it to me wounded with love, slighted, insulted, begging for my love. The devotion to the Sacred Heart is the response to so much love. The Great Commandment becomes for me an affair of love, a desire of the heart, love for love. "Let us therefore love God," says St John, "because God first hath loved us."

§ 2. *Harmony and Concord of the Devotion with the Nature of God and the distinctive Character of his Dealings with Men.*—God is love. His ways of dealing with mankind are, above all, ways of mercy and of love. It is from love that he has given me Jesus. He would, in Jesus, give me a revelation of his beneficence and of his love. As Tertullian said: "God in his own nature is good; when he punishes it is we who force his justice to punish. *De suo bonus, de nostro justus.* But often we find it difficult to recognize God's love, to recognize it in the mystery of his providence permitting evil; in the fatal and blind workings of secondary causes; in suffering; in chastisements. The Sacred Heart reminds me that divine providence is, above all, notwithstanding all appearances to the contrary, notwithstanding all that is unintelligible, a paternal providence, a providence of love. If, at times, the just judge is obliged to condemn and to punish, he does so only after he has exhausted all other means (at least, as far as concerns the definitive punishment)

of correction. Devotion to the Sacred Heart shows me God in his true light.

§ 3. *Harmony and Concord with the Mystery of Jesus and the Spirit of Christianity.*—The mystery of the incarnation and of the redemption, the mystery of Jesus in all its plenitude; these are mysteries of love. Jesus died upon a cross to redeem us; it was love that delivered him for us to suffering and to death. Jesus willed to be in his life our model by his example and his lessons; his whole life was a life of love for God, love for his brethren. Jesus in heaven and in the blessed Eucharist is, as he was during his life and at his death, the mediator between God and us; and his mediation is wholly love; the love of God who gives us Jesus, and in him gives us everything else; the love of Jesus who mediates for us with his Father and transmits to us his graces. Jesus is the legislator who gives us the new law, and this law is a law of love; love is its special commandment; its spirit is a spirit of love. Jesus is the founder of a new religion; Christianity is a religion of love. When we know the Heart of Jesus, we know him in his inmost recesses. We know the whole groundwork of Christianity when we have learned to find in it everywhere the Sacred Heart. Hence it was that our Lord explained to St Catherine of Siena how, after he had given us all, he willed still that his Heart should be pierced by the soldier's lance to show us that his love had left nothing undone for us; to make us understand also that, however great were his gifts, they still did not correspond to the greatness of his love; the gifts have come to an end; the love has no limits.

ii

Harmony and Concord in the Historical Development of the Devotion

If the devotion to the Sacred Heart sums up Christianity so well, if it contains the quintessence of the Christian spirit, one may be surprised that it should have taken so long to develop. We have pointed out that, in its essence and in its spirit, it is as old as Christianity itself. With regard to its special form as devotion to the Sacred Heart, we have heard St John explain to St Gertrude why it was that in his Gospel he had not spoken of the Heart of Jesus nor of its mysterious beatings, and how this revelation was reserved for later times—that is, for the times in which St Gertrude lived, whose book was to be "the herald of the divine goodness and of the divine love." St Margaret Mary, speaking of her own time, says almost the same thing concerning the manifestations of which she was to be the evangelist, of this new mediation by the Heart of Jesus, and of this last effort of his

love to win the love of men. This meant, on both sides, that the devotion was coming at the time appointed for it, and that there was a providential design in the choice of that time. Without claiming to know or to explain all that there is in the designs of God, we may try, "soberly and piously," as St Augustine said, to glimpse something of the historic harmony and conformity of the devotion. Here also we must confine ourselves to a rapid review, summarizing what we have to say under three or four headings—the finding and the popularizing of the formula, the Person and the love of Jesus, the reign of Jesus.

§ 1. *Historic Harmony and Concord in the Finding and Popularizing of the Formula.*—As we know, we have in the devotion to the Sacred Heart an excellent formula in which the very essence and spirit of Christianity are admirably expressed, a formula clear and expressive, and at the same time profound and comprehensive. Now such full and excellent formulas are not to be found just at the very beginning. They suppose a long familiarity with the truths which they express, much reflection on and analysis of what one sees and feels, a synthesis that can only be made after manifold experience. To all appearance, merely a case of a fortunate accident, but in reality, need of a long preparation. Let us remember Newton suddenly finding the formula of universal gravitation by means of a commonplace thing that he had seen a hundred times, but finding it, as he said himself, "solely by force of reflecting upon it." Even when by an intuition of genius a formula has been found, it can only be propagated in a society prepared to understand it. Has not this been the case with the devotion to the Sacred Heart? It had to appear at its due time. In the beginning, revealed to some privileged soul, or discovered by an intuition of Christian piety, it existed in certain souls, or in certain chosen societies, spreading by degrees according as it found the ground prepared to receive it, and at last, by means of books, of public preaching and the official worship of the Church, becoming fully known. We have studied the various phases of this development and have pointed out, as occasion presented itself, the factors, the causes and the conditions, the circumstances and the distinctive features. Divine providence is apparent in it, acting with the usual combination of force and sweetness. In the course of our reflections we shall be able all the better to perceive these things.

§ 2. *Historic Harmony and Concord in relation to the Person of Jesus.*—In Christian piety the Person of Jesus has its place inseparable from God whom we see in him and through him. Now from the second half of the seventeenth century to the second half of the nineteenth, we observe in

preaching and in the pious books that follow the prevailing vogue, a tendency to dwell, for divers reasons that it would take too long to explain, ever less on the person of our Lord Jesus Christ. We must avoid the least exaggeration. Jesus is not forgotten; but in Fénelon and in Massillon he is less before us than in St Francis de Sales or in Bossuet; the apologists of the eighteenth century do not devote so much attention to him as Pascal does. His historical life, his humanity in particular, are less in the foreground. The God of philosophy, the Divinity, the Supreme Being, occurs more often in the phraseology of the time than Jesus, than God made Man. The moral law loses somewhat of the Gospel characteristics in assuming a more philosophical air. We know that Fr. de Ravignan scarcely ventured to place Jesus before his auditors at Notre Dame, and that Lacordaire spent ten years preparing the way, before he was able at last to enthrone him in triumph in his supreme place. This may have been, perhaps, a necessary evil, but an evil it was. And but for the devotion to the Sacred Heart, it might have proved a greater one. In those societies into which it penetrated, it kept alive devotion to the adorable Person of the divine Master; it kept him continually before the eyes; it followed him lovingly in his active life, as told in the Gospel narrative, listening to his words, contemplating his actions, seeking for his Heart in both. It led adorers to the tabernacle, communicants to the holy table. Only in heaven shall we know what Christian life in these later centuries owes to devotion to the Sacred Heart.

§ 3. *Harmony and Concord with the Idea and the Worship of divine Love.*—A great deal has been said about the war waged by the Jansenists against the devotion, and people have found pleasure in showing the irreducible opposition between the God of terror who opens his arms but to a small number of the elect, and the conception of God such as is offered to us in the devotion to the Sacred Heart. A meticulous learning has been able to point out errors of detail in what has been said on this subject. M. Gazier, for instance, has proved that the crucifixes on which our Lord's arms are represented raised upwards, and not stretched out wide, which we often call Jansenist crucifixes, belong to a period long anterior to Jansenism. He has even discovered in some Jansenist books beautiful pages on the Sacred Heart. But the picture, taken in the whole, remains true. We can, therefore, in all truth recognize in devotion to the Sacred Heart the divine antidote prepared by God for the virus of the cunningly devised heresy. The practical tendencies are in a contrary sense, but above all the spirit is quite different. Without insisting further on what is self-evident, we can

indicate some points in the devotion relative to the conception, the worship, or the omission of love in the course of the nineteenth century.[1]

The nineteenth century has deified love, even human love, even sinful love. In practice such has always been the tendency; love, like all the passions, has received men's idolatrous homage. But to maintain in theory the absolute rights of love, to justify it, even in its most monstrous excesses, to insist that all laws, human and divine, should give way before it, to make it the only supreme God; this task was reserved for the literature of the nineteenth century. This is what the masters of greatest repute in poetry, in fiction, in dramatic art, have done. And they have found only too many disciples prompt to accept their teachings. To this idolatrous worship of human love, of sensual love, of wanton love, of selfish love, the devotion to the Sacred Heart opposed the worship of the true God who willed that he should be described as love (*Deus caritas est*); of the divine love that gave us Jesus, and became incarnate in Jesus; of love supremely noble and well-ordered; of love divinely pure and disinterested; of the love that sacrifices itself to teach us to love him whom we should love and how we should love, which gives us as our model, our rule, as an incentive to our love, even the love of God, the love of Jesus, that thus by deifying our love we may labour to divinize, if I may so speak, our lives.

Together with this idolatry of love, the nineteenth century, under cover of science, has preached a conception of the world in which love should no longer have any place except as a blind instinct and as an unconscious force. All would be ruled by fatal laws. Everything would be reduced to the evolutions of an impersonal nature, without soul or heart, in which man would be but one of the countless wheels of the immense machine, carried away himself in the universal movement, with nothing to distinguish him from the rest but a momentary epiphenomenon of consciousness which shines for a moment with phosphorescent gleams on the surface of the wave, then to be lost for ever in the fathomless abyss. Such for half a century was the self-styled scientific conception, the positivist conception of the universe. Such was the conception to which many savants steeped in philosophy, many philosophers steeped in science, have lent the seductiveness and the prestige of their learning or of their style. In face of this fatalistic conception doomed to end in gloomy pessimism, stoically resigned (like that of Taine), or in false, mocking laughter (like that of Renan), Christian philosophy, apologetics and theology have valiantly main-

[1] *Cf.* Pacheu, *Le bon catholique à l'école de Jésus-Christ*, Paris 1916, II; *Le Cœur de Jésus et l'âme contemporaine.*

tained the unshaken truths of reason and of faith; the Christian and judiciously optimistic conception of the world. But for souls something more was necessary than abstract reasons, cold dispassionate truths, something more than the bare naked truth. Devotion to the Sacred Heart, by offering them the Heart of Jesus, reminds them of the supremacy of love in the government of the world, makes them see and experience in everything the loving and fatherly providence of God, see and prove the love of Jesus, who has become our brother to make us children of God and to draw down upon us, guilty, miserable children as we are, the divine favours that, from the well-beloved Son in whom they abide, flow down upon us.

These reflections, and many others of the same kind that could be made, will help us to understand the attraction by means of which divine grace draws so many of the most religious, most fervent souls to the Sacred Heart. For these souls, devotion to the Sacred Heart is, in these days of ours, the natural form of devotion to Jesus; they know that in labouring to increase it in themselves and in those around them, they are labouring that Jesus may reign within themselves and in others. And as the cause of God and the cause of Jesus are but one and the same, we can understand how it is that so many chosen souls who desire to live but for God and for others, for his love, in complete self-forgetfulness and sacrifice of themselves, turn to the Sacred Heart of Jesus, addressing him in the terms, or their equivalent, of the beautiful prayer addressed to him by one of those souls,[1] a prayer which sums up so well both the perfection of the devotion to the Sacred Heart and the perfection of the Christian life. "Sacred Heart of Jesus, my light, my love and my life, grant that I may know but thee, that I may love but thee, that I may live only by thee, in thee, through thee and for thee."

[1] The Blessed Madeleine-Sophie Barat, foundress of the Religious of the Sacred Heart, one of those souls who undoubtedly have helped most in spreading devotion to the Sacred Heart throughout the world. The Society founded by her has for more than a hundred years never ceased to labour with indefatigable zeal to make the adorable Heart of Jesus known, loved, and honoured.

APPENDIX I

BIBLIOGRAPHICAL NOTE

THROUGHOUT the course of this work many bibliographical notes have been given. But the list of books given here would have made the note at the beginning of the Second Part too long. I have added to this list some other references that I was not able, for want of space, to give elsewhere.

It is impossible to indicate all, and would be useless also, having regard to the lists of Fr. Nilles, Fr. Letierce and M. Sauvé. I have therefore made a selection with a view especially to the general advance of the devotion.

Jean Croiset, 1656-1738: *La dévotion au Sacré-Cœur,* by a Father of the Society of Jesus, Lyons 1691. This is the first book that treated solely of the Sacred Heart; the greater part of it was read by St Margaret Mary and was approved by her. It passed through many editions until, in 1704, it was placed on the Index. In 1887 the prohibition was withdrawn, and in 1895 a new edition was published at Montreuil-sur-Mer by Fr. de Franciosi. It is to this edition that we refer. It is followed, with fresh pagination, by the *Abrégé de la Vie de la Sœur Marguerite-Marie Alacoque, religieuse,* etc. No name was given in the 1691 edition. Being put on the Index did not prevent its selling widely, though there were many alterations and adaptations in it.

La dévotion au Sacré-Cœur de Jésus-Christ, by Mother J. M. de Bauquemare de Bourdeny, Superior of the first monastery of the Visitation Order at Rouen. First published in 1694, this book was republished in 1899 at Montreuil-sur-Mer. Fr. Letierce disputes the authorship; he thinks that Mother de Bourdeny merely edited the work. The editor of the 1899 edition maintains that it was written by her. M. Boudon regards it as an "abstract" of Croiset's work.

Jean Bouzonié, 1645-1726: *Entretien de Théotime et de Philothée sur la dévotion au Sacré-Cœur de Jésus,* published at Poitiers 1697; republished at Montreuil-sur-Mer, 1895, by Fr. de Franciosi.

Fr. François Froment, S.J.: *La véritable dévotion au Sacré-Cœur de Jésus-Christ,* Besançon 1699. Fr. Froment had lived at Paray, and knew St Margaret Mary. His book seems to have been written before that of Fr. Croiset. In the beginning the Saint had greatly encouraged him in his work. But afterwards she regarded Fr. Croiset as the elect of God. Fr. Froment's book, which was republished in Brussels in 1891, gives a very good explanation of the devotion.

In the beginning of 1696 another member of the Society of Jesus published at Pont-à-Mousson a work entitled *Instruction pour la dévotion au Sacré-Cœur de Jésus qui contient la manière dont cette dévotion s'est établie, la méthode de la pratiquer et quelques prières qui lui sont propres.* In his "Approbation," Fr. Philippe Dorigny, Rector of the University and of the College, says that this book "is really only an extract" from Fr. Croiset's book published in 1691. This compilation was republished in 1895 at Montreuil-sur-Mer.

La nouvelle dévotion au Sacré-Cœur de Jésus, Retraite et lectures, by Fr. Duhamel, chaplain to the Dominican nuns at Aumale. This work, written in the beginning of the eighteenth century, was only published in 1889, by the Abbé Rancé, at Paris.

Le triomphe du tout aimable et souverainement adorable Cœur de notre Seigneur Jésus-Christ, dans l'âme du fidèle qui s'applique à le dédommager, etc., published in 1704 at Liège by Joseph Hubert de Saint-Nicolas, Discalced Carmelite.

Speculum amoris et doloris in sacratissimo ac divinissimo Corde Jesu . . . orbi Christiano propositum, Vienne 1705, by A. Ginther.

Another small book by the same author, *Religion pratique du ciel et de la terre, ou Pratique pieuse pour s'acquitter dignement de tous les devoirs de piété par l'union de nos cœurs au Cœur de Jésus-Christ,* republished in 1734 at Nancy, but the approbation is signed Galliot, Paris 1700.

In 1711, Simon Gourdan (1646-1729), Canon of Saint-Victor, gave Cardinal de Noailles a letter on the Sacred Heart that is found in many collections of the eighteenth century under the title *Éloge de la dévotion au Sacré-Cœur de notre adorable Sauveur Jésus-Christ.* The text is in Franciosi, 522-525. Other works attributed to him are: *Instruction et pratique pour la dévotion au Sacré-Cœur de Jésus,* Paris 1723; *Le cœur chrétien formé sur le Cœur de Jésus-Christ,* Paris 1722.

The most remarkable book on this subject, the one which with Croiset's book has exercised the greatest influence, is that written by Fr. de Galliffet in Latin, published in Rome in 1726. A French version was published in 1733 at Lyons, and in 1750 it was brought out in Paris, under the title *Idée nette et parfaite au raccourci de la dévotion au Sacré-Cœur de Jésus.*

Early in 1723, Fr. Joseph Waldner published at Strasbourg *Das Buch des Lebens,* in which, as he explains at length in the full title, the author sets before men the infinite love of the Saviour, that thus their hearts may be moved to return him love for love, and that they may be led to a perfect life by devotion to the most holy and most divine Heart of Jesus.

In 1730 there appeared at Mannheim *Relatio compendiosa*

de origine et scopo pietatis erga SS. Cor Jesu, in usum Serenissimi Philippi, electoris Palatini.

Amongst those writers who did much to spread the devotion in Germany must be mentioned Fr. Schauenburg. One of his books, *Das liebenswürdigste Herz Jesu,* published in 1760 at Ulm, was republished by Fr. Hattler at Soest in 1871. This work, I think, is only a translation of his *Amabilissimum Cor Jesu Dei Hominis ad amandum et redemandum propositum,* which was published in 1756 at Munich.

From the beginning of the eighteenth century, with the growth of confraternities and associations of Perpetual Adoration in honour of the Sacred Heart, books containing prayers and exercises of devotion to this divine Heart also increased. Of these I remark in particular *Le parfait adorateur du Sacré-Cœur de Jésus,* published at Paris in 1765 by Gabriel Nicollet, who signs himself a "très humble adorateur du Sacré-Cœur de Jésus." This is a manual of practices and prayers, all breathing devotion to the Sacred Heart. Amongst them is, on pp. 43 ff., a very valuable *Instruction* on the nature and the practices of the devotion. This manual was, I believe, republished a short time ago at Saint-Brieuc.

Amongst these books of devotion to the Sacred Heart must be specially remarked the *Novena del cuore adorabile di Gesù,* by S. Alphonsus Liguori, which the Saint offered to Pope Clement XIII in 1765, with a view to obtaining the granting of the Feast. Almost equally well known is the *Novena in preparazione alla festa del Sacro Cuore di Gesù-Cristo,* by Fr. Borgo, Ferrara 1786.

In the eighteenth century the Visitandines published a number of small books suited for the use of the confraternities of the Sacred Heart established in their monasteries. See the list, very incomplete as it is, in the first volume of Letierce, pp. 619-620; a list, also, of the works published by the Jesuits before the year 1800, *ibid.,* vol. ii, p. 548.

When the Holy See had granted the Feast of the Sacred Heart, and the French Hierarchy in the Assembly of 1765 had agreed to the solemnization of the Feast in all the dioceses of France, many of the bishops issued pastorals explaining the concession. Some are still in existence, their preservation being due, in many cases, to their having been inserted in manuals of prayer and other books of devotion. Amongst those specially mentioned are the pastorals of Mgr. de Pressy, Mgr. de Fleury, Mgr. de Fumel, and of Mgr. Christophe de Beaumont.[1] The institution of the Feast gave occasion for the publication of new books. Of them, in addition to the work of A. Pressy already spoken of, we must mention that

[1] Many of these letters are reproduced, at least in part, in the *Trésor* of Dufau.

of Collet, *La dévotion au Sacré-Cœur de Jésus établie et réduite en pratique,* published at Paris in 1770.

On the same occasion there was published in Italy a collection of twelve discourses entitled *Raccoltà di ragionamenti in lode del sanctissimo Cuore di Gesù, Parte prima,* etc., Rome 1768.

Meanwhile the devotion was assailed with unheard-of violence. See in Nilles, *loc. cit., Index* and Book IV, Part III, under heading *Nouvelles ecclésiastiques, Annali ecclesiastici, Blasi, Giorgi, Grégoire, Wittola, Huber, Pannalini, Fassini, Fleury, Tabaraud, Ricci, Lettera* (Italian books), *Lettres* (French books). Finally, all the books preceded by an asterisk. It was imperative that the devotion should be defended, and this was done by explaining it. The authors mentioned had already done this. Many of the bishops did the same in their pastorals. Some went farther. Pressy, without entering into polemics, was very good.[1] A little later, Mgr. de Fumel, Bishop of Lodève († 1790), beside a pastoral on *Dévotion au Sacré-Cœur de Jésus,* published his fine work, *Le culte de l'amour divin ou la dévotion au Sacré-Cœur de Jésus avec des réponses aux objections,* 2 vols, Paris (1774, 1776).

With Fumel, we may mention as classics on the subject, against Blasi and Giorgi: Ben. Tetamo, *De vero cultu et festo sanctissimi Cordis Jesu adversus Camilli Blasii Commonitorium dissertationem Apologeticum,* Venice 1772, with an Appendix that appeared the following year, *Refutatio Antirrhetici Christotimi Ameristae;* J. B. Faure, *Biglietti confidenziali critici,* Venice 1772; *Saggi teologici,* Lugano 1773; Fr. Zaccaria, *Antidoto contra i libri di C. Blasi intorno la divozione al Sacro Cuore di Gesù,* Florence 1773; Ferdinand Tetamo, *Diarium liturgico-morale,* Venice 1779; Emm. Marquez, *Defensio cultus SS. Cordis Jesu injuria oppugnati,* Venice 1781; Lud. Mozzi, *Il culto dell'amor divino,* Bologna 1782; this is a translation from Fumel with adaptations and additions.

At the end of the eighteenth century we again find two Italian theologians, Gerdil and Muzzarelli, who by their writings did much to state exactly the theology of the devotion.

In 1794, when Pius VI had condemned Ricci by the Bull *Auctorem fidei,* proposit. 62 and 63, Feller, usually better inspired, explained the devotion as if it were addressed to the metaphorical heart. This was refuted by Cardinal Gerdil in *Animadversiones in notas Felleri,* Rome 1795, *Opere,* vol. v, pp. 173-177, Naples 1855 (inserted in Migne, *Cursus theo-*

[1] *Instruction dogmatique et pratique pour la solennité de l'établissement de la fête et de l'Office du Sacré-Cœur dans tous les diocèses de France,* Boulogne 1766.

logiae, vol. IX, col. 925). In 1797 the Bishop of Arezzo, Mgr. Albergotti, when republishing at Lucca his little book entitled *La via della santità mostrata . . . nello spirito e nella pratica della vera divozione del suo sanctissimo ed amorosissimo Cuore,* asked for fuller explanation with regard to a phrase used by Fr. de Galliffet, which he had quoted, and which many regarded as doubtful. Gerdil answered him in *La Risposta ad un Quesito intorno ad una Proposizione controversa del P. Gallifet (sic) sulla divozione del S. Cuore di Gesù, ibid.,* vol. V, pp. 415-421.

A little later, Muzzarelli endeavoured to give a still more specific explanation in his *Dissertazione intorno alle regole da osservarsi nel parlare et scrivere con esatezza e con proprietà sulle divozione e sul culto dovuto al Sacro Cuore di Gesù,* Rome 1806; translated into French under the title *Dissertation sur les règles qu'on doit observer pour parler et écrire avec exactitude sur la dévotion et le culte dû au Sacré-Cœur de Jésus-Christ,* Avignon 1826.

In the nineteenth century the question of the Sacred Heart was placed on the list of current theological questions, and theologians gave it a place in their treatises *De Verbo incarnato.* Perrone was the first, to my knowledge, who did so. His example has been generally followed. See treatises by Jungmann, Franzelin, Stentrup, Billot, etc. Since then countless treatises on the Sacred Heart have appeared. Amongst those that specify most clearly the theology of the devotion may be mentioned, beside Nilles: J. Bucceroni, *Commentarii in cultum SS. Cordis Jesu,* Paris 1880; Leroy, *De Sacratissimo Corde Jesu, ejusque cultu tractatus philosophicus, historicus, dogmaticus et asceticus,* Liège 1882; Martorell and Castellá, *Theses de Cultu SS. Cordis Jesu,* 3rd edition, Barcelona 1880; J. Nix, *Cultus SS. Cordis Jesu, et purissimi Cordis B.V. Mariae,* 3rd edition, Freiburg im Breisgau 1905; J. Thomas, *Théorie de la dévotion au Sacré-Cœur,* Lille 1885(?); J. B. Terrien, *La dévotion au Sacré-Cœur de Jésus, d'après les documents authentiques et la théologie,* Paris 1893.

Others merit remark for excellence on various points. Amongst the French writers may be mentioned: Auriault, *Les vraies forces, Le Sacré-Cœur,* Paris 1899; Mgr. Baudry, *Le Cœur de Jésus,* Paris 1865; Mgr. Béguinot, *Elévations au Sacré-Cœur de Jésus,* Paris 1900; Chevalier, *Le Sacré-Cœur de Jésus,* Paris, republished often since 1887; Déodat de Basly, *Grandes thèses catholiques, Le Sacré-Cœur,* Paris 1900; E. Desjardins, *Le Cœur de Jésus, Ascétisme et littérature,* Paris 1855; Doyotte, *Elévations sur le Cœur de Jésus,* Paris 1873; Etcheverry, *La dévotion au S.-C. de Jésus, son histoire et pratique,* Paris 1879; Franciosi, *Notions doctrinales et pratiques sur la dévotion au Sacré-Cœur de Jésus,* Nancy 1870, often since republished; Lejeune, *La dévotion au S.-C.*

de Jésus, Paris 1904; Questel, *Le Sacré-Cœur de Jésus, Histoire, Nature, Pratiques,* Vannes 1907; Ramière, *Le Cœur de Jésus et la divinisation du chrétien,* Toulouse 1891, a collection of articles from the *Messager,* not to mention other works by the same author on the Sacred Heart; Sauvé, *Le Culte du Sacré-Cœur,* 2 vols, Paris 1905; Suau, *Le Sacré-Cœur de Jésus,* Paris 1895.

To these names must be added the following: A. Vermeersch, *Pratique et Doctrine de la dévotion au Sacré-Cœur de Jésus,* Tournai 1906; *Le Sacré-Cœur médité,* par une Religeuse des Sacrés-Cœurs de Jésus et de Marie, Paris 1906; *Le Cœur de Jésus dans ses paroles; Elévotions,* F. Marcel Baron, S.J., Paris 1909.

The following works appeared in England: Wiseman (Cardinal), *Pastorals on Devotion to the Sacred Heart of Jesus;* Dalgairns (Oratorian), *The Devotion to the Sacred Heart of Jesus, with an Introduction to the History of Jansenism,* London 1853; Manning (Cardinal), *The Glories of the Sacred Heart,* London, 1876.

In Germany: Mgr. Martin, *Die Lehre und Uebung der Andacht zum göttlichen Herzen Jesu,* Cologne 1876; Schmude, *Die Andacht zum hl. Herzen Jesu erläutert,* Vienna.

In Italy: S. Franco, *Della Divozione al SS. Cuore di Gesù,* Florence 1856; Cardinal Vivès, *De ineffabili bonitate sacratissimi Cordis Jesu, Contemplationes et orationes quotidianae in menses duodecim distributae,* Rome 1911, a valuable collection of writings on the Sacred Heart.

APPENDIX II (See p. 129)

NOTE ON SOME ANCIENT TEXTS OFTEN QUOTED AS RELATING TO THE HEART OF JESUS

I.—Purpose of the Note

The zealous promoters of the devotion to the Sacred Heart, with a goodwill often greater than their critical sense, have collected texts of the Scriptures or of the Fathers of the Church which seem to them to relate directly or indirectly to the Heart of Jesus and to the devotion to the Sacred Heart. Whilst examining into the beginnings of the devotion, we came across many of these texts, and although declining to admit that there is in them any explicit idea or mention of the Heart of Jesus, any evidence in favour of the devotion, we recognized that they prepared the ground, that they formed material in the way of ideas and expression, all ready to be utilized as soon as the devotion should have developed and have attracted attention. It seems of use to examine some of these texts more closely that we may see exactly what they signify and what may be gathered from them.

II.—Bibliography

The greater number have been collected by Fr. de Franciosi, *loc. cit.*, who has left to others the task of sorting the matter, of appreciating its value and of stating what exact relation it has to the devotion for which he laboured so much. Fr. Bonucci, S.J., in a curious book entitled *La connaissance du Cœur de Notre-Seigneur Jésus-Christ percé de la lance,*[1] not satisfied with collecting the material, has worked it up, but without much regard to selection. In his eyes, all was useful that treated of the wound of the side, whether in the sayings of the Fathers of the Church and of the historians, or in the experiences of the mystics.

Fr. Nilles,[2] like the good canonist that he is, gives us the texts relied upon by the advocates of the cause before the

[1] Translated from the Latin by Mgr. Luquet, Bishop of Hesebon, Paris 1863. The Latin work is entitled *Anatome Cordis Christi Domini lancea perfossi.* The greater part of it was written in Brazil, and it was finished in Rome, where it was published in 1703. Fr. Bonucci was unaware of the Paray devotion; at least, there is nothing in the book that leads one to think that he knew anything about it.

[2] *loc. cit.*, Bk. I., *pars tertia*, pp. 419-484.

Congregation of Rites; in 1697 under Innocent XII; in 1727-1728 under Benedict XIII; in 1765 under Clement XIII; but some excepted, he has not made any critical examination of them; it did not come within his scope.

Amongst the promoters of the devotion in the eighteenth century, it was Fr. de Galliffet, *loc. cit.*, who sought with the greatest care to find evidence in the past in favour of the devotion. He has done this especially in the *Addition au second livre* of his fine work, which is divided into two sections. In Art. 1 he justifies by the experience and the testimony of the Saints what he has said so far concerning the privileges of the heart in the extraordinary operations of grace; of the marvellous impressions made upon the heart by divine love; of the operations of the Holy Ghost in the heart; of the favours that Jesus Christ grants to pure souls by means of his Sacred Heart; lastly, of the sentiments of these same souls for that adorable Heart. We have said that the thesis of the learned author was not perfectly correct, but his learning has merited the praise and admiration of Benedict XIV himself, so good a judge in such matters. In Art. 2 he endeavours to prove that the Heart of Jesus was wounded by the lance which pierced his side, and to support his thesis (which no one, I think, questions) he brings forward not only theological arguments and the authority of patristic tradition, but also the evidence of the mystics and of the masters of spiritual life. Some of the patristic texts are apocryphal, but usually he himself remarks this.[1]

Lastly, M. Baruteil, as we have already said, has brought all his learning and critical discernment to bear in a serious effort to separate the good grain from the chaff amongst the texts adduced as evidence in favour of the devotion.

III.—Examination of the Texts

§ 1. *The Odes of Solomon.*—So far the devout clients of the Sacred Heart have not quoted the *Odes of Solomon.* But as there is mention in them of the "Heart of the Lord," some might be tempted to regard this as a suggestion of the devotion to the Sacred Heart, just as M. Harnack has found in them proofs of the doctrine of predestination (see M. Lejay, *Bulletin d'ancienne Littérature et d'Archéologie chrétiennes,* n. 1, January, 1911, p. 58). Whatever may be the case with regard to predestination, there is nothing in them concerning the Heart of Jesus. The principal text relied on by M. Lejay runs thus: "The water [of the fountains of the Lord] is

[1] He is mistaken in his belief that in the *Christus patiens* he has found a direct reference to the wounded heart (v. 1074). The Latin translation has, indeed, the word *cor,* but the Greek gives ἧπαρ, which may signify heart, but which, in the real sense of the word, corresponds to *jecur* (liver).

sweeter than honey. . . . For it flows from the lips of the Lord, and it is from the heart of the Lord that its name proceeds." In three other places in these Odes the Heart of the Lord is named. As M. Lejay (*loc. cit.*) observes, the word seems used rather in the sense of the understanding than that of the affective organ.

§ 2. *The Autun Inscription.* — Several savants (Cardinal Pitra, Fr. Secchi, Fr. Fita) think they have discovered in the first verses of the famous Autun inscription a reference to the Heart of Jesus :

> Ἰχθύος οὐρανίου θεῖον γένος, ἤτορι σεμνῷ
> Χρῆσε λαβὼν πηγὴν ἄμβροτον ἐν βροτέοις
> Θεσπεσίων ἰδάτων.[1]

They translate this : " Divine race, take [for thy use] the august heart of the heavenly Fish, receiving immortal life amongst mortals."

M. Baruteil compares these words with those of the angel Raphael to Tobias : " Take him [the fish that threatened to devour him] by the gill and draw him to thee. . . . Take out the entrails of this fish, and lay up his heart and his gall and his liver; for these are necessary for useful medicines." The comparison is ingenious, but is here scarcely admissible, and as far as I know, is admitted by no one. The heavenly Fish is indeed our Lord, and it is not improbable that in these first verses there is an allusion to the blessed Eucharist. But who would think of saying that in the Eucharist we eat the heart of Jesus? In the fifth and sixth verses there is question of the Eucharist : " Take the food of the Saviour . . . sweet as honey; thou hast the fish in thy hands." But here it is the fish, not his heart, that is spoken of. We must therefore translate thus : " Divine race of the heavenly Fish, let thy heart be devout," etc. It is the heart of the faithful that is meant here.

§ 3. *St Justin and St John Chrysostom.*—In the *Dialogue with Trypho,*[2] St Justin, applying to our Lord in the Garden the words of the Psalmist, *Factum est cor meum tanquam cera liquescens in medio ventris mei,* is led to speak of the heart of Jesus " all trembling with fear," and " like unto the wax that is melted." But as we see, this is only a formula of the current language employed, following the Psalmist, without any special application to the Heart of the divine Master, without any reference to that Heart as the symbol of love for us.

Many similar expressions in the traditional language could

[1] Πηγήν is a doubtful rendering. In the first editions they substituted ζωήν, which scarcely goes with ὑδάτων. See Fr. Aigrain, *Manuel d'épigraphie chrétienne, Inscriptions grecques,* 1913, n. 135, pp. 112-116.

[2] c. 103, *P.G.*, vi, 717-720.

be pointed out, whether as applying the language of the Scriptures to Jesus, or as the usual ways of speaking. For instance, St John Chrysostom says: "The heart of Paul was the heart of Christ." When the devotion was developed, these current formulas would serve to express and convey the meaning of the devotion; they do not yet imply the devotion.

§ 4. *Origen.*—The case of Origen is more difficult. On some points his language is obscure, at least in the Latin translation, which is the only medium through which his thought is transmitted to us. Such as it is, it permits of our asking ourselves if the master whose mind was so subtle, so penetrating, had not some day or other, when seeking for symbols, discovered that the Heart of Jesus was the symbol of his love for us. Here are the principal passages that suit our subject. The first two are taken from the first *Homily on the Canticle of Canticles*. In chapter iii we read: "Venit (sponsus, Christ) diversis odoribus spirans, et audit quia *bona ubera tua super vinum.* Congrue sermo divinus unam eamdemque rem pro locorum qualitate diversis vocabulis nuncupat. Quando hostia offertur in lege, et vult intellectum ostendere, *pectusculum separationis*[1] affatur. Quando vero recumbit aliquis cum Jesu, et sensuum ejus communione perfruitur, non *pectusculum,* ut supra, sed *pectus* alloquitur.[2] Porro cum sponsa loquitur ad sponsum, quia nuptiale carmen inducitur, non *pectusculum,* ut in sacrificio; non *pectus,* ut in Joanne discipulo: sed *ubera* nominat, dicens: *Quia bona ubera tua super vinum.* Communica, ut sponsa, cum sensibus sponsi et scies quia inebriant et laetificant istiusmodi cogitatus."[3]

A little farther on (chap. vi), referring to the text, *Quae est ista quae ascendit* (Cant. viii, 5), he begins by remarking that it must not be read ἐπιστηριζομένη ἐπὶ τὸν ἀδελφιδοῦν αὐτῆς, as it is in most manuscripts, but ἐπιστηριζομένη ἐπί τὸ στῆθος αὐτοῦ (resting on his breast). He then goes on: "Significanterque de anima sponsae et sermone dicitur: *Super pectus illius recumbens,* quia principale ibi est cordis nostri. Unde a carnalibus recedentes spiritalia sentire debemus, et intelligere multo melius esse sic amare quam amare desistere."[4]

In the *Prologue* to the *Books on the Canticle of Canticles* he explains that as there is in us the interior man and the exterior man, the Scriptures use the same words to designate the members of the exterior man—that is, of the body, or the parts—and the sentiments of the interior man—that is, of the soul: "Per similes appellationes, immo per eadem vocabula, et exterioris hominis membra, et illius interioris hominis

[1] Allusion to Lev. vii, 30, 34 and *passim.*
[2] Allusion to John xiii, 25.
[3] *Homil. in Cant.*, I, chap. iii; Migne, *P.G.*, xiii, 40.
[4] *l.c.*, 43.

partes affectusque nominantur. . . . Invenies etiam membrorum nomina corporalium transferri ad animae membra, seu potius efficientiae haec animae affectusque dicendi sunt."[1]

In the same work, Book I, chap. i, he again meets with the text: *Bona ubera tua super vinum.* Having given what he calls the historical sense (*historicam intelligentiam*), he adds: "Nunc vero quid intellectus interior habeat requiramus. Diversis vocabulis principale cordis appellari in Scripturis divinis invenimus, quae vocabula pro causis ac rebus de quibus agitur aptari solent. Interdum enim *cor* dicitur, ut: *Beati mundo corde;* et: *Corde creditur ad justitiam.* Si vero convivii tempus sit, pro specie et ordine discumbentium, vel *sinus* vel *pectus* appellatur: sicut Joannes in Evangelio refert de quodam discipulo quem amabat Jesus, quod *in sinu ejus* vel *supra pectus ejus* recumberet. . . . In his enim certum est quod Joannes in principali cordis Jesu atque in internis doctrinae ejus sensibus requievisse dicatur, ibi requirens et perscrutans thesauros sapientiae et scientiae qui reconditi erant in Christo Jesu. Sed quod *sinus* Christi in loco dogmatum sanctorum accipiatur, puto indecens non videri. Diversis ergo modis, ut dicere coeperamus, principale cordis in Scripturis sanctis designatur, sicut et in *Levitico,* ubi de sacrificiis *pectusculum separationis* et *brachium* sacerdotibus sequestratur: et in hoc sequestratum ac separatum *pectusculum* et *brachium* . . . principale cordis et operum decus vult esse in sacerdotibus. De quo plenius in libro *Levitico,* prout Dominus dare dignatus est, exposuimus.[2] Secundum haec ergo etiam in praesenti loco, quandoquidem amatorium videtur drama quod agitur, in *uberibus* principale cordis intelligamus, ut tale videatur esse quod dicitur: Cor tuum, o sponse meus, id est dogmata quae intra te sunt, vel doctrinae gratia, superat omne vinum, quod cor hominis laetificare solet." Summing up the whole of his thoughts on this point, he adds: "Sicut enim in his de quibus dicit quia *Deum videbunt, cor* competenter dictum esse videtur; et inter discumbentes *sinus* ac *pectus* ponitur, pro habitu sine dubio discumbentium formaque convivii; et rursus ut apud sacerdotes *pectusculum* et *brachium* mysticis designatur eloquiis: ita etiam arbitror in praesenti loco, ubi amantium habitus et colloquia describuntur, gratissime hoc ipsum principale cordis in *uberibus* appellatum." And then he concludes: "Bona ergo sunt ubera sponsi, quandoquidem thesauri sunt in eis sapientiae

[1] *Luc.* 65-66.

[2] *In Levit.*, hom. vi, cap. 12, *P.G.*, xii, 463-465. Origen there explains how the breast (*pectusculum* or *pectus*, στηθύνιον or στῆθος) and the right shoulder (*armus*, βραχίων) are reserved for the priest's use. By the breast he means the interior man; by the right shoulder, good works. Thus the priest's heart must be "full of wisdom, full of knowledge, full of understanding of divine things (*plenum omni divina intelligentia*); what am I saying? . . . full of God himself."

et scientiae reconditi. Ubera autem haec vino comparat sponsa, sed ita comparat ut praeferat. Vinum autem illa intelligenda sunt dogmata et doctrinae quae per legem et prophetas ante adventum sponsi sumere sponsa consueverat. Sed nunc considerans hanc doctrinam quae ex uberibus sponsi profluit, miratur et stupet, videns eam longe praestantiorem quam illam ex qua ante adventum sponsi laetificata erat tanquam ex vino spiritali."[1]

Leaving to specialists the task of a more profound study of the biblical meanings in Origen, we shall confine ourselves to what concerns our subject. For the points that interest us, it seems to us that the thought of the great Alexandrian master may be explained in the following manner:

1. The same word, in the Bible, may have three meanings. For example, the word *God* may mean the true God, and that is the first and principal meaning; it may mean a god by participation, as when it is said of the judges that they are gods; finally, it may be applied to the false gods. In the same way, when Origen speaks of the *principale cordis,* the word *heart* must be understood in its first and principal sense. In the Greek there must be something like τὸ κύριον τῆς καρδίας, the word *heart* in its proper sense, in the first sense, in the principal sense.

2. The same words—those, for instance, that indicate the members of the human body—may be understood in the material sense or in a figurative, spiritual sense. Thus the word *heart* in the spiritual sense may mean the interior of Christ and all that there is therein, his knowledge and wisdom, his virtues, his sentiments, and also, it would seem, by a superposition of figures, the dogmas of the faith, the inmost nature of religion, the mysteries of Christianity.

3. Different words may be used in a figurative sense to designate the same thing. Thus, what we want to indicate when we say *heart* may be expressed by the word στηθύνιον (*pectusculum,* breast), by the word στῆθος (*pectus,* breast), or by μαστοὶ (*ubera,* breasts), and all these different words may have the same meaning according to our acceptation of the word *heart,* of the interior of Christ, of his wisdom, of his virtues, his sentiments, and also of the mysteries of Christianity. Thus when the Gospel speaks of St. John reposing on "the breast" of the Lord, it must be understood as if the words were "his heart," and consequently must be explained as meaning that he penetrated to the inmost depths of the secrets of Christ, of the mysteries of religion.

4. The proper and principal meaning of a word used to designate a material object is not necessarily in Origen's mind the material meaning of that word or that phrase. Rather would it be, at least in certain cases, the spiritual

[1] *loc. cit.,* 87, 88.

meaning, that which relates to the interior man, to the soul and the things of the soul. Thus the *principale cordis* where Origen is in question is the spiritual, not the material heart, the interior man and all that there is in that interior, his secret thoughts, his virtues, his sentiments.

5. If we wish to know exactly what Origen has specially in view when he speaks of the *principale cordis Jesu*—that is, of the intimate depths of Jesus or of the interior of Jesus—there is no doubt but that it is the secrets of his Heart, his thoughts, his inmost feelings, the mysteries of which that Heart is the divine depositary. Love does not appear in the foreground. If it is not absent from Origen's thought—and I do not think that it is—he does not present it either directly or explicitly. The heart reminds him, more than all, of the understanding of knowledge. But Jesus would indeed admit the chosen soul to the knowledge of his secrets; he opens to him his Heart, as a friend to a friend, by revealing to him its mysteries. Now these are the proofs of love. These secrets themselves are, for the most part, the secrets of the divine love for each soul or for the whole of humanity, for such and such a soul in particular. Thus the soul admitted to communion with the thoughts and the sentiments of Jesus finds itself in an atmosphere of love. But nowhere in the texts quoted does it appear that Origen regards the heart directly as the principle or the emblem of love.

The same remark applies to the passages in which he occupies himself *ex professo* with St John resting on the breast of Christ. Here we have not to distinguish between *breast* and *heart*. For according to Origen it is all the same in the spiritual sense. But from the fact that he uses the two words indifferently as equivalents it is obvious that he is not considering the symbolic heart (a material thing that represents a spiritual reality), but the metaphorical heart (a word understood in the figurative sense, a spiritual conception signified by a word which in its proper sense signifies a material object). Further, in these passages it is the intellective sense of the word, not the affective, that is given prominence. The texts are as follows:

In the *Introduction* to his *Commentary on St John:* "We must therefore dare to say that the Gospels are the firstfruits of all the Scriptures, and that the firstfruit of the Gospels is the Gospel of John. And of this Gospel no one can have understanding if he has not reposed on the breast of Jesus, and if he has not received Mary from Jesus to be also his mother."[1] The text is not very clear, but the idea is that to understand this Gospel one must have received the confidence of Jesus himself, given as from a friend to a friend.

The commentator explains this at greater length in his

[1] Migne, *P.G.*, xiv, 32.

commentary on the passage in the Gospel where there is mention of the beloved disciple resting on the bosom or on the breast of Jesus. Having explained the literal meaning, he adds: "But if the words of Jesus are of the spirit and not of the letter, words of life and not of death, and if, following his example, the disciple whom he loved has put spirit and life into his writing, the saying *'There was leaning on Jesus' bosom one of his disciples'* must be understood in a manner worthy of the honour that it pleased the Son of God to bestow and that it beseemed the cherished disciple to receive. Therefore, I think that if John was at that time symbolically lying on the bosom of Jesus, thus favoured because the Master judged him worthy of being chosen for special love, this symbolic fact means that John, leaning on the Word and resting in his most intimate secrets, was lying on the bosom of the Word as the latter himself is in the bosom of his Father, according to the saying, 'The only begotten Son of God, who is in the bosom of his Father, he hath declared him.'"[1] A few lines farther on, speaking of poor Lazarus resting in Abraham's bosom, in the same way he explains the matter as a "rest in the communion of the secrets revealed to the Patriarch." Returning to St John, he concludes: "Knowing now that he whom Jesus loved was lying on the bosom of Jesus, let us do all that is possible, that we may have a share in his particular love; then we also shall rest on the bosom of Jesus." Without straining too much the meaning of these expressions, we may remark that here again this rest on the bosom of Jesus[2] is set before us as an effect of the Master's love. He imparts his secrets to his friends.

6. (Conclusion.) If we find frequent mention of the Heart of Jesus in Origen, it is always in the metaphorical sense. The heart of flesh is never represented as the symbol of love. Therefore, in his writings there is no trace of devotion to the Sacred Heart, properly so called. When, according to his way, in his allegorical explanations he comes across the idea of this heart, he sees it only as the place of the divine secrets, of the mysteries of knowledge and wisdom that Jesus wills indeed to reveal to his privileged friends. But it is quite true to say that the spirit of the devotion to the Sacred Heart is everywhere in Origen. It is not so in his formulas that are not very well suited to express the devotion. They do not express it directly, but as soon as it has been discovered, they can be wonderfully adapted to it.

§ 5. *St Augustine and Hugh of Saint Victor.*—All that we have said of Origen applies to St Augustine. In him we find the spirit of the devotion; he has formulas that would very well express it, but as yet the devotion, in the strict

[1] *In Joan.*, vol. xxxii, chap. 13; *loc. cit.*, 800.
[2] *loc. cit.*, 801.

sense of the word, is not present. Such is what examination of the texts will prove to us. The principal of these we have given at p. 129. This text has reference to St John : "Joannes evangelista . . . hoc praecipuum et proprium donum accepit a Domino, super cujus pectus in convivio discumbebat, ut per hoc significaret quia secreta altiora de intimo ejus corde potabat, ut ea diceret de Filio Dei quae," etc.[1] As we see, St Augustine mentions here the Heart of Jesus; he sees in the beloved disciple resting on the Master's breast a symbol of a special friendship, accompanied by confidential communications such as are confided to those friends from whom the heart has no secrets; we met with the same thought in Origen. St Augustine often gives expression to it, but this is the only passage in which I have remarked the word *cor*. Elsewhere we find *pectus*, for example, *In Joan.*, tr. i, n. 1 : "Qui haec dixit, accepit Joannes ille, fratres, qui discumbebat super pectus Domini, et de pectore Domini bibebat quod propinaret nobis."[2] In the passage that we are dealing with, the particular trend of thought suggested the word *cor*, in order to distinguish clearly the symbol from the things symbolized. But the symbol here is the word *pectus*, or rather, John resting on the breast of Jesus; *cor* signifies the organ only. In analogous phrases it expresses the same idea as *pectus;* for example, in the one just quoted, *de pectore Domini bibebat*. Thus, neither here nor in Origen do we find any trace of devotion, in the exact sense of the word, to the Sacred Heart.[3]

St Augustine has written magnificently on the wound of the side; on the blood and water that flowed from it; on the Church coming forth from the open side of Jesus, like Eve when drawn by God from the side of Adam. But in these splendid expositions there is nothing about the wounded Heart nor the symbolism of that wound. It is useless, therefore, to quote the texts. None of them relate directly to our subject.

Often some fine passages on the Sacred Heart are quoted as being from St Augustine, but, as we said before, they are not his. The *Manual* from which they are taken was compiled at a later period than St Bernard's age and is, probably, the work (at least, in that part with which we are concerned here) of Jean de Fécamp, who died in 1198. In

[1] *In Joan.*, tr. xviii, n. 1; *P.L.*, XXXV, 1536.

[2] *loc. cit.*, 1382.

[3] The writer of the beautiful and learned article in the *Dictionnaire apologétique*, of Jaugey-d'Alès, believes that in the *De sancta virginitate* he has found "concentrated in a few words all the devotion, all the devotions of future ages, that of the crucifix, that of the Sacred Heart" (col. 1526). But only part of the text, quoted without any reference, is to be found in the book indicated. The words that concern the heart are an expansion added by a pious contemplative. I am also inclined to think that in the Latin text of the letter the word should be *pectus*, not *cor*.

Chapters XXI and XXII, amongst some beautiful reflections on love, will be found the passages relating to the wounds, and notably to the wound of the Heart. The text is as follows: "Amore Deus invisibilis servis suis factus est similis; amore vulneratus est propter delicta nostra. Tuta et firma requies est infirmis et peccatoribus in vulneribus Salvatoris. Securus illic habito; patent mihi viscera per vulnera; quidquid ex me mihi deest, usurpo mihi ex visceribus Domini mei: quoniam misericordia affluunt, nec desunt foramina per quae effluant. Per foramina corporis patent mihi arcana cordis, patet magnum pietatis sacramentum, patent viscera misericordiae Dei nostri, in quibus visitavit nos Oriens ex alto. Vulnera Jesu Christi plena sunt misericordia, plena pietate, plena dulcedine et caritate. Foderunt manus ejus et pedes ejus, et latus ejus lancea perforaverunt. Per has rimas licet mihi gustare quam suavis est Dominus Deus meus: quoniam revera suavis et mitis et multae misericordiae est omnibus invocantibus eum in veritate, omnibus inquirentibus, et maxime diligentibus. Copiosa redemptio data est nobis in vulneribus Salvatoris nostri, magna multitudo dulcedinis, plenitudo gratiae et perfectio virtutum. Cum me pulsat aliqua turpis cogitatio, recurro ad vulnera Christi. Cum me premit caro mea, recordatione vulnerum Domini mei resurgo. Cum diabolus mihi parat insidias, fugio ad viscera misericordiae Domini mei, et recedit a me. . . . Clavi et lancea clamant mihi quod vere reconciliatus sum Christo, si eum amavero. Longinus aperuit mihi latus Christi lancea, et ego intravi, et ibi requiesco securus. Qui timet, amet; quoniam caritas mittit foras timorem," etc.[1] We should like to give the whole of these meditations, but we have quoted sufficient for our purpose.

These passages exhale, above all, the spirit of St Bernard. They are written in his style, somewhat longdrawn out, but with endless repetitions of the same idea, and a tendency to become tiresome that cannot be ascribed to St. Bernard. We continually meet with expressions of his, with phrases and parts of phrases taken from him and woven into the thread of the discourse. The author makes use of him as he himself makes use of the Scriptures. To be conscious of the influence of St. Bernard,[2] it will suffice to read, with what we have given here, Nos. 3, 4 and 5 of *Sermon* 61 on the *Canticle of Canticles*. In the course of the present work, we have already quoted from this sermon.

What we have said of St Bernard will equally resolve the question of the texts on the devotion attributed to Hugh of Saint Victor. The Book IV *De anima,* whence they are taken, is nothing else, in the passages with which we are

[1] *Manuale,* chaps. xxi-xxiii; *P.L.*, XL, 960, 961.
[2] *P.L.*, CLXXXIII, 1971-1973.

concerned, but the same Manual that was circulated under St Augustine's name. The authorship can no more be ascribed to Hugh than to St Augustine.[1] The page is identically the same as that we have just quoted.

§ 6. *St Radegonde.*—We have in the life of St Radegonde a vision which is a kind of prelude to all analogous visions of the saints who came after her. The first year of Radegonde's conversion, relates Baudonivie, she had a symbolic vision in which she saw herself on the knees of Jesus Christ. Jesus said to her: "Now thou art on my knees; one day thou wilt have thy place in my heart." *Modo in genu sedes; adhuc in pectus meum sessionem habebis.*[2]

The word *pectus* is used here in the symbolic sense, and the word *heart* renders the meaning very well. However, to have the precise meaning of *heart,* the word *cor* should be used. *Pectus* signifies *breast.*

§ 7. *St Gregory the Great.*—In the *Expositio super Cantica* which the Benedictine editor, having at first denied[3] that it was due to St Gregory, now ascribes to him, the author referring to the text—*Veni columba mea in foraminibus petrae, in caverna maceriae*—writes: "Per foramina petrae vulnera manuum et pedum Christi in cruce pendentis libenter intellexerim. Cavernam vero maceriae vulnus lateris quod lancea factum est eodem sensu dixerim. Et bene columba in foraminibus petrae et in caverna maceriae esse dicitur, quia dum in crucis recordatione patientiam Christi imitatur, dum ipsa vulnera propter exemplum ad memoriam reducit, quasi columba in foraminibus, sic simplex anima in vulneribus nutrimentum quo convalescat invenit.[4]

This text is interesting. It is, perhaps (I cannot assert it positively), the first time that we find this passage in the *Canticle of Canticles* applied to the soul dwelling in the wounds of Christ. This alone brings it very near the devotion to the Sacred Heart, and gives the idea of one of the traditional practices of the devotion. But it does not yet appear, for there is no mention of the heart. Further, this abode is not here considered as the abode of love; it is connected wholly with the remembrance of the cross, *in crucis recordatione;* with the thought of the wounds, *dum vulnera*

[1] See *P.L.,* CLXXVII, 181-182.

[2] Baudonivie, in the Bollandists, *Vita,* chap. i, § 3, n. 5, Antwerp 1737, vol. xxxvi (August, vol. iii), p. 76; *cf.* Aigrain, *Sainte Radegonde,* p. 60.

[3] Gregory composed some homilies on the canticle, but they were drawn up and worded by his friend. Was Gregory satisfied with them? According to the current text of a letter in which there is question of them he was not. But M. de la Taille, by an ingenious mode of correction, gives them quite a different meaning and one that is much more likely (*Recherches de science religieuse,* October-December, 1916, vol. vi, p. 472).

[4] Chap. ii, n. 15; *P.L.,* LXXIX, 499.

ad memoriam reducit; and this with the view of imitating Christ and finding in him an example, *patientiam Christi imitatur propter exemplum.* But the application of the text to the wounds of Jesus is a happy inspiration that opens up to pious souls a whole world of meditation; in the pierced side they will find the Heart. It is even probable that it is to this text St Bernard owes the beautiful development of that passage in the *Canticle* in which we find one of the first undoubted allusions to the Heart of Jesus; in fact, he writes: "Alius hunc locum ita exposuit foramina petrae vulnera Christi interpretans. Recte omnino." And from that he sets out to end as we know. Who is that "other" who furnishes him with a starting-point? Perhaps St Gregory himself or the author, whoever he may be, of the commentary that bears his name. More likely it is the Venerable Bede, who writes: "Si juxta expositionem Apostoli petra erat Christus, quae sunt foramina petrae nisi vulnera quae pro nostra salute suscepit Christus? In quibus profecto foraminibus columba residet ac nidificat, vel cum anima quaeque mitis, vel Ecclesia omnis in passione Dominica spem suae salutis unicam ponit," etc. But even if it is to Bede that Bernard alludes, it is probable that he connects him with Gregory, for it is from Gregory that Bede must have taken his interpretation.

§ 8. *The Venerable Bede.*—As we have just pointed out, Bede understands the verse *In foraminibus petrae, in caverna maceriae*, in the same sense as Gregory does. The developments which he adds do not directly relate to our devotion. What he says in reference to the verse *Vulnerasti cor meum*, as we said before, comes nearer to it. The following is the text of which we have already given the translation (p. 129 above): "Potest hic sermo et simpliciter accipi, quia commemoratione vulnerati cordis magnitudinem amoris quem erga Ecclesiam habet exprimere voluerit. Potest et juxta illud quod Isaias ait: *Ipse autem vulneratus est propter iniquitates nostras.* Quae sit autem ei maxime causa suscipiendi hujus vulneris, consequenter exponit, dicens: *In uno oculorum tuorum*, etc. Ait ergo: *Vulnerasti cor meum*, etc. Ac si aperte dicat: Tota quidem forma tui corporis, quo per mundum longe lateque dilataris, o Ecclesia catholica, pulchra mihi et immaculata appares; sed hoc est quod me prae ceteris ad te amandum mirifice accendit, quia unitatem ejusdem fidei ac dilectionis habere probaris. Hoc est quod me ad excipiendum pro tua vita vulnus mortis adduxit."[1]

Here we are very near, nearer perhaps than ever, to devotion to the Sacred Heart. We have not, however, yet reached it. The text also means the wound of love, and Bede points this out (*potest hic sermo simpliciter accipi*); the

[1] *loc. cit.*, Bk. IV, 1139.

word *vulnerasti* reminds him of the wounds of Jesus in his Passion as predicted by Isaias. He even sees, although he does not expressly say so, that it was the wound inflicted by love that had urged Jesus even unto death (*ad excipiendum vulnus mortis*). But he does not connect the wound of the heart of flesh with the wound inflicted by love; he has not discovered the symbolism of the heart. He uses the word *cor*, but it is in the metaphorical sense; the expression *vulnerati cordis* is but a figure of speech, not a living expressive symbol.

§ 9. *Conclusion.*—Here our critical examination comes to an end. Other ancient texts have been adduced in support of our devotion. But we have not space for a detailed examination of these. Some of them have been examined in the chapter on the beginnings of the devotion; that of St Cyprian, of Gilbert of Holland, etc. Many have reference to the wound of the side, to the symbolism of the blood and water that flowed from that wound. But the heart is not specially named. The remaining texts refer to some of the cases mentioned here, and the same explanation serves for them. We may regard it as a scientific conclusion that, of the facts or texts so far alleged in proof of the existence of the devotion during the first ten centuries of the Church, not one can be regarded as conclusive. To be still more precise, there is not one that has exactly the meaning given to it, or if it has the meaning given to it, that meaning is not, strictly speaking, that of devotion to the Sacred Heart. On the other hand, many of these texts, whether scriptural or belonging to ecclesiastical writers, open up the way for the devotion. They are the materials of which it will make use. When the time comes for it to appear, these will be formulas ready prepared for the devotion or for some one of its practices.

This conclusion in its twofold aspect, negative and positive (absence of formal texts in favour of the devotion and many that prepare the way for it), will, perhaps, in the opinion of those who are interested in its beginnings, justify the laborious examination that was necessary to establish it.

APPENDIX III

NOTE ON SOME REPRESENTATIONS OF THE SACRED HEART

1. In the *Revue du Bas-Poitou,* vol. xxx, pp. 168-181 (1917), there is an interesting article entitled, *Le sceau d'Estème Couret et les anciens emblèmes bas-poitevins du Sacré-Cœur,* by M. L. Charbonneau-Lassay. It is summed up in what follows:

On the seal of Couret "within a kind of nimbus formed of two circles joined vertically, is a heart surmounted by a cross which is fixed in its apex, and at the foot of which six rays are darting forth." Does this heart represent the Heart of Jesus? To judge by the cross, and, above all, by the rays, it would seem that the answer must be in the affirmative, but it may be that another explanation is possible.

It is related of St Bernard that he made the Knights Templars adopt the sign of the pierced Heart. A little later, in obeying a divine revelation, King Ferdinand of Portugal took as heraldic emblem the image of the pierced Heart and the four wounds of Christ, which the Portuguese flag for ages has borne.[1]

According to Cloquet, the most ancient representation of the divine Heart known so far (1890) is found on the transverse beam of a cross of the fourteenth century, belonging to the Abbé Frémy of Tarentaise.

On many of the books printed early in the fifteenth century we find a wounded heart. In the museum at Ghent there is an old medal on which the Sacred Heart is represented; the same is to be seen on the stalls in the choir of the Church of Langeac. We also find it on the arms of John Newland, who was Bishop of Bristol in the fifteenth century, and again on the vaulted roof of the Abbey Church of St Martin at Treves.

The trade-mark of Antoine Vérard, the celebrated Parisian bookseller, engraved on wood in the last quarter of the fifteenth century, bears two hearts; the first one is placed in the lower part of the vignette and bears Vérard's monogram. Dominating all, another heart with the letters I H S stands out in relief from a frame on which we read the following prayer:

[1] Cf. *O Coração de Jesus,* quoted before, Introduction and p. 148; Gaudeau, *Le drapeau du Sacré-Cœur avant la lettre,* in *La foi catholique,* April 30, 1919, vol. xxiii, p. 180.

Pour provoquer ta grand miséricorde
A tous pécheurs faire grâce et pardon,
Anthoine Vérard humblement te recorde
[Que?] ce qu'il a, il tient de toi par don.

On a wooden mould of the seventeenth or eighteenth century, two large hearts are represented joined together by the letter S. The heart on the right hand bears the letters I H S, that on the left, M R A. Beneath these hearts is a smaller one representing the faithful follower of Christ.

The article ends with a discussion on the hearts worn by the Vendéans in the seventeenth and eighteenth centuries, and it is specially noted that a great many of these badges were made by the Visitandines of Loudun.

2. M. Emile Ginot, in the *Bulletin de la Société des Antiquaires de l'Ouest,* 1918, pp. 311-320, has an article on *Deux moules de cirier poitevin au XVII-XVIII^e siècle,* of which he gives drawings. The seventeenth century specimen has on one side the two hearts just spoken of. The writer sees in this the influence of the devotion to the Hearts of Jesus and Mary as conceived by Père Eudes. On the other side, amongst various figures, is a large heart with I H S in big letters, and a cross on the cross-bar of the letter H; beneath this heart is a very small one with three nails in the top. At the side of this figure is another large heart, exactly similar, with the letters M R A inscribed on it in the same fashion; at the foot there is also a small heart, surmounted by seven swords piercing it. M. Ginot believes that this mould is a wax-candle maker's mould, and explains its use in a manner leaving little room to doubt his theory.

M. Ginot has very kindly sent me a photograph of a table, of the existence of which he was not aware when writing his article in the *Bulletin.* On this table, which he thinks is early seventeenth century, various symbols are deeply graven, amongst them some hearts surrounded with flames. I cannot say if these hearts may be regarded as representing the Hearts of Jesus or of Mary. But whilst we may be permitted to doubt of such and such details, the whole of these facts taken in connection with so many others, show us how widespread, long before the nineteenth or the twentieth century, was the devotion to the Heart of Jesus.

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